

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 23

(Price 10 Cents)

SEPTEMBER 16, 1911

(\$3.00 a year)

Whole No. 127

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### CHRONICLE

**President Taft's Itinerary.**—The projected western tour of the President, which began on September 15, puts on the appearance of an invasion of the enemy's country. He is to make speeches in eleven of the twelve States where Progressive Republicanism is most aggressive, the chief of these being Wisconsin, Minnesota, South Dakota, Iowa, Kansas and Washington. Mr. Taft will speak in seven cities of Wisconsin, as La Follette, the Wisconsin Senator, is the insurgent choice for President; in eight cities of Minnesota, the State of Senator Clapp, who has been an outspoken critic of the Administration. Senator Cummins, of Iowa, is the leader of the Republican tariff reformers, and the President will speak in nine Iowa cities. Equal attention will be paid to Senator Bristow's State, for nine speeches are scheduled for Kansas; while Washington is considered to be in still greater need, for twenty speeches are set down for Senator Poindexter's State. The entire project shows the hopeful character of the President. But will he succeed in winning over the discontented or will his speeches merely serve to stir up still greater enmity among the Insurgents and swell the ranks of the disaffected? The President has more than once succeeded where even his friends looked for failure.

**Taft Defends Arbitration.**—Fifty thousand persons gathered at Charter Oak Park, Hartford, Conn., to hear President Taft speak on arbitration between nations. The view the majority of the Senate took in regard to the arbitration treaties he characterized as "limited and

narrow." "The ideal towards which we are all working with these treaties," said the President, "is the ultimate establishment of an arbitral court to which we shall submit our international controversies with the same freedom and the same dependence on the judgment as in case of domestic courts. If the Senate cannot bind itself to submit questions of jurisdiction arising under the treaty, as Norway and Sweden have done, then the prospect of real and substantial progress is most discouraging." . . . "For if the Senate cannot now bind us to abide the judgment of an arbitral court as to whether a question is justiciable it can never bind us, and if the Senate cannot bind us the nation cannot bind us, and this peace-loving people is forever incapable of taking a step along the great path which all the world wishes to tread and along which all the world thinks America best fitted to lead."

**Roosevelt in Opposition.**—Theodore Roosevelt attacks the arbitration treaty recently presented to the Senate in an editorial article in *The Outlook*. Admitting the principle of arbitration, he seriously doubts its practicability. In the first place, he declares, the proposed treaty is defective because it is not straightforward, since while setting forth that all "justiciable" matters shall be arbitrable, the language both of its defenders and opponents shows that there is hopeless confusion as to what "justiciable" means. Critics of the Senate, Mr. Roosevelt says, talk as if that body had "usurped" a right, when in reality it has merely performed a duty. The fatally objectionable feature of the proposed treaty, he finds, is the clause providing that the joint high com-

mission may determine that any given question whatever may be arbitrable. Merely to speak of this provision as silly comes far short of saying what should be said. Whether a question, he continues, is of such vital importance to the country that it is or is not arbitrable cannot with propriety be delegated to any outsider by either the President or the Senate. A President unfit to make such a decision himself and willing to have somebody else make it for him would also be unfit to perform any of the really important duties of the Presidency. From these utterances it is clear that the former President and the man he nominated as best fitted to carry out "my policies" are not at the present time in full accord.

**Columbus Day.**—Mainly through the efforts of the local Chapter of the Knights of Columbus, New York's celebration of Columbus Day, October 12, will take on this year a civic importance far ahead of any recognition heretofore accorded the anniversary. There will be an imposing military and civil parade, public meetings and addresses by eminent speakers, exercises in the schools, banquets, and other details of a notable program, for the carrying out of which the Mayor has named a committee of distinguished citizens.—The Columbus Day pageant in Chicago will also be enacted under the direction of the local Chapter of the Knights of Columbus. John Burns, chairman, and P. J. Halley, of the entertainment committee of the Chicago Chapter, will have charge of the arrangements. Thomas A. O'Shaughnessy, the artist, who twice through his persistent efforts saved the caravels brought to Chicago at the time of the World's Fair, has planned the educational pageant, and will look after the artistic features. The voyage as planned will begin in the harbor at South Chicago and pass along the lake front for twelve miles. The landing will be made at Lincoln Park. When the pageant was staged last year on Columbus Day the spectacle was witnessed by more than one hundred thousand school children.

**Mexico.**—Señor Juan A. Mateos, member of the Mexican Congress, has claims to distinction not shared by many, even in that famed field of lightning-change political artists. After acting as deputy in the days of Maximilian, Juárez, Lerdo, González and Díaz, with all their varieties of politics, he now complacently offers to serve his countrymen as a Maderist M. C.; for "surprising evolutions," he says, "carry countries onward to their destiny"; and "keep political weathercocks in motion," he might have added.—The State of Querétaro, which is one of the smallest in Mexico, has laid before the permanent committee of Congress a proposed Constitutional change in the shape of a project to redistrict the whole country and equalize the territorial extent of the several States.—Some choice tidbits from the long administration of General Bernardo Reyes in the State

of Nuevo Leon are not brought forth against his candidacy for the presidential office. He is charged with having had for his watchword, "Laws are a hindrance to governing"; with having despotically suppressed several newspapers; with having forced his own election as governor for six terms, against the will of the people; and with having served Díaz for thirty-five years "with the fidelity that a dog shows its master."—Reyes and Madero met at Chapultepec, the country residence of the President, whither they had been summoned separately to advise with De la Barra on public affairs. In spite of Madero's published strictures on the conduct and intentions of Reyes, both were very civil and self-contained, and even conversed on the political outlook instead of about the weather.—Minister Alberto García Granados has sent a circular letter to the Governors of the States, urging them to reorganize the local forces connected with the department of public safety. He assures them that they will not be hampered in this work by the interference of the Federal Government, which, however, will be in readiness to assist them in maintaining public tranquillity. During the Díaz régime all such matters were under the thumb of the President.—After serving for forty-five years in the army, Reyes, who held the rank of general of division, has resigned, with the avowed intention of devoting himself exclusively to politics.

**Canada.**—The western crop has had a narrow escape. Though injured both in quantity and in quality, by frost especially, the estimated return is: wheat, 178 million bushels; oats, 223 million bushels, and barley, 63 million bushels. Warm weather after the first week of August saved it. In Alberta there are crops that will need warm weather up to September 21 if they are to be saved.—From Montreal and Toronto the betting is reported to be three to one in favor of Laurier's return with a majority. Sir William Van Horne and Sir Thomas Shaughnessy are utterly opposed to the Reciprocity agreement. The latter does not say much, though he makes himself understood; the former is vigorous in denouncing it. Hence the position of the Canadian Pacific Railway is clear.—Sir William Whyte has retired from the active management of the western lines of the Canadian Pacific, on account of age. This railway has given a general advance in wages of 8 per cent. It shows increased net earnings during July and August of \$1,778,000; nevertheless its shares have fallen considerably through persistent selling, especially from Berlin. Fears for the western crops and of the effect of Reciprocity seem to have been the motive.—Laurier is said to be meditating a blow at the Conservatives by proposing a great extension of Imperial preference, or even the free admission of English goods. This would be most displeasing to the manufacturers, yet the Imperialism they have been professing should prevent them from opposing it.

**Great Britain.**—The strikes are over for the present and probably will not break out again while the Royal



Commission to examine into their causes and remedies lasts. Nevertheless, the temper of the men is not such as to give hope of permanent peace. They have gained a very decided victory, they know the Government to be inclined to favor them and they are not likely to be content with anything employers will grant without a struggle. If they follow their leaders, who proclaim their object to be syndicalism, that is the ownership by organized labor of the means of labor, they will not rest satisfied until the existing commercial relations are destroyed. The Trades Unions Congress at Newcastle-on-Tyne, has rejected almost unanimously Will Thorne's resolution in favor of a purely defensive citizen army, to be called out only in case of invasion. Its action, however, was not the result of any desire to preserve the present system, but rather of a fear lest such an army might end in conscription. Thorne's argument is that, when Parliament has passed the Right to Work Bill, and his party intends to have it passed, there will be no idle men to enlist; hence his proposal is the only alternative for conscription.—The Bishop of London headed a deputation to the Colonial office for the purpose of protesting against the constantly growing importation of gin into Nigeria. The Colonial Secretary was sympathetic and explained the state of the question, which seems to be this: To please the temperance agitators the gin is now diluted. The manufacturers get the same price per gallon that they did for the stronger article, the Government gets the same duty per gallon, and the natives can drink more before becoming intoxicated. Hence everybody ought to be satisfied.

**Ireland.**—The Chambers of Commerce Association of the United Kingdom, meeting in Dublin, passed a resolution requesting the Government to postpone the Insurance Bill until further inquiry had been made into the relations and conditions of employer and employee. They also demand that the securities approved for the investment of trust moneys under the Land Purchase acts should include those of the United Kingdom and not be exclusively foreign as at present. The Irish papers urge that these securities should be mainly Irish, as it is the Irish purchaser who supplies the funds. The exportation of this capital, which is the effect of the present system, is deemed an economic evil on a par with the abstraction of money from the country by absentee landlords. The nationalization of railways, canals and transit facilities was approved of, according to the plan sanctioned recently by a Government Commission.—This summer has been the hottest and driest for forty years, but the harvest has not been injuriously affected, and the tourist traffic was larger than usual. The *Times*, writing on the subject, says the social student touring in Ireland gets "an object lesson in the effects of land purchase. Everywhere the new proprietor has realized the advantages of the improved cultivation of a soil which has become his own. The poverty-

stricken cabin is giving way to slated cottages covered with creepers, new farm buildings and corrugated iron sheds are being erected on all sides, and the standard of domestic comfort is rising." Lord Brassey declared at the Chambers of Commerce meeting that the Irish farmer was the best and happiest in the world, but the Lord Mayor of Dublin pointed out many barriers to his progress, which only self-government could remove, "and we won't be happy till we get it."—The House of Lords has negatived an appeal from the fishermen of Lough Neagh, who have been estopped from fishing in its waters by Lord Shaftesbury on the strength of a privilege granted by James I, and now used for the first time. This arbitrary act has deprived 800 families of their livelihood. The Irish Party has a Bill ready, which will be accepted by the Government, to remedy the injustice.—The Haulbowline Dockyard at Queens-town has been completed at the expense of \$100,000. This is nearly all Ireland has obtained from the \$220,000,000 voted to the British Navy.—The Gaelic Summer Schools and training colleges, which are now established in all the Irish-speaking districts on the southern, northern and western coasts, have in most cases doubled their attendance this year. They have a twelve weeks' session, and their diplomas are now accepted by the National Board as certifying the capacity of school teachers to teach Gaelic.—Mr. Redmond Barry, M. P., has been appointed Lord Chancellor for Ireland, the only Catholic. Lord O'Hagan excepted, who has held that office since James II, and the youngest who has ever held it. He was born in Cork, 1866; graduated in the Royal University, was called to the Bar, 1888, appointed Solicitor-General 1905, and Attorney-General 1909. He twice defeated Lord Hamilton in North Tyrone by narrow majorities.

**France.**—All through the week the bread riots have continued to increase in number, until the whole northern part of France is involved.—Although Germany, as late as September 5, had made no reply to France's proposal with regard to Morocco, French troops, according to *La Patrie*, have been moved to the frontier; 30,000 of these soldiers have been sent to the fortress of Belfort on the east. The Bourse, however, shows no signs of trouble.—On August 25, immediately after the election of Arriaga as President, the French Government officially recognized the Republic of Portugal.—Morocco is not yet tranquillized. A force under General Moinier was attacked on August 18.—France is anxious to recover its lost position as a naval power, and proposes to have in 1920 28 battleships, 10 scout cruisers, 52 ocean-going torpedo boats, and 94 submarines. There will be in addition 10 vessels for oversea purposes; the whole to cost at the *minimum* \$280,000,000.

**Belgium.**—On August 27, about 80,000 people assembled at Louvain to endorse the Schollaert program,

and to make a counter-manifestation to the Liberal-Socialist meeting in Brussels of August 15.—On September 5 sixty field pieces arrived at Namur, along with twelve Hotchkiss guns and five carloads of ammunition. The rearrangement of the frontier is completed so that 40,000 men are available at any moment. When everything is ready to mobilize the army, Belgium will be able to control over 135,000 men. All the political parties are supporting the government.—On September 7 twenty thousand people assembled at Charleroi to protest against the high price of food. They were dispersed by squadrons of cavalry.

**Portugal.**—The Government has decided to seize the patrimony of the royal family to satisfy advance payments made to them to the amount of \$4,938,000. These "payments" were the usual allowances for their support but made ahead of time by the ministry.—Braamcamp-Freire was elected President of the Senate, and Forbes-Bessa of the House of Deputies in the Republican parliament.—Some innocent Spaniards were invited across the border ostensibly to play a game of football. The game did not take place, but the visitors were set upon by a gang of Republican rowdies, who cuffed and knocked them about so violently that they returned home looking as tattered and battered as if the game had been played.—While a military band in Oporto was playing the new national air, a man who refused to uncover was roughly treated by the crowd and then marched off to jail. He proved to be a Frenchman who did not know what the band was playing.

**Germany.**—Count von Bernstorff, the German Ambassador to Washington, is expected at Berlin during the course of the following month, in order to make preparation for an American-German arbitration treaty, which has long been most favorably considered by Germany. The unveiling of the Steuben memorial has contributed much to further the mutual friendliness of the two nations. The sentiments expressed on the latter occasion, as well as the entire attitude of the Washington administration, show that officially there exist the most cordial relations between Berlin and the United States. The same was manifested again at the departure of the former American Ambassador, David J. Hill, by the many tokens of regard showered upon him. The formidable German Secretary of State, in person, presented the Ambassador's wife with a gorgeous bouquet of roses and delivered a farewell address.—On September 5 a grand review of the German fleet was held in the presence of Emperor William. Taking part in the naval parade were six torpedo boat flotillas and ninety-nine warships, with mine planters, submarine boats, torpedo boat destroyers and other vessels. The three newest battleships, each of twenty thousand tons displacement and with twelve-inch guns on deck, remained at anchor, displaying their colors and firing a salute as

the "Hohenzollern" passed with the Emperor and his imperial guest on board, the Archduke Franz Ferdinand, in whose honor the Austrian flag floated together with the German ensign from all the ships. The displacement of the entire fleet was 500,000 tons, and 1,200 officers were in charge. It was an imposing spectacle, intended to make any of the Powers pause and compute the possibilities before declaring war with Germany.—Sedan Day was celebrated with unwonted pomp and circumstance on September 3. It was meant to commemorate the forty-first anniversary of the great battle, and called forth an unprecedented display of patriotism in view of the present crisis. In opposition, the Social Democrats held an enormous mass meeting at Trepower Park, at which it is estimated that 200,000 persons were present. Resolutions were passed condemning "the infamy of war agitation" and demanding a session of the Reichstag that the representatives of the people might be called upon to express their opinion.—The Socialists in their turn have likewise met with a popular opposition. A committee of 1,250,000 members has issued a proclamation against the political universal strike which radical Socialists have proposed to inaugurate in the event that war should be declared between France and Germany. The proposition is stigmatized as "treason to the Fatherland."—It is expected that Germany will soon make known her answer to the conditions presented by France in the Morocco question. In spite of all the military maneuvering by land and sea, the firing of artillery and rattling of sabers, war is not seriously expected.

**Austria-Hungary.**—A peculiar situation has developed in the Austria-Hungarian Empire. A meat famine is at present existing in Austria. Great transit shipments of the much-needed food supply are in waiting, anxious to bring the desired relief. But this cannot be done without the consent of Hungary, which country, acting within its acknowledged rights, is preventing the importation of all meat from beyond the seas by an uncompromising veto. The object is to exact certain concessions which Austria is not willing to grant, and which it claims cannot be made without causing popular uprisings throughout the country.—There are no fewer than twenty-eight parties in the newly elected Austrian Parliament. To bring about any unanimity among so many heads is a problem which has already taxed all the ingenuity of the ministerial president, von Gautsch. Here, however, is the hope of the Christian Social section if it can in anywise strengthen its own organization. This is realized by the leaders, who, amid their own lamentable divisions, are calling for a united party and a vigorous Catholic press.

**Brazil.**—A committee of the Senate has reported favorably on a measure to bring back from Europe the bodies of the ex-emperor, Dom Pedro II, and his consort,



## QUESTIONS OF THE DAY

## Morocco

A characteristic page of modern statecraft is laid open for us in the Moroccan controversy. It will be of interest to study the question apart from national sentiment and to sift the contradictory reports that come from variously interested quarters. Our own American press has usually presented but one view of the situation.

The intense rivalries of France and England in Northern Africa may be counted as the preliminary episodes of the existing contentions. Their bloody war-arbitraments upon the sea terminated at length in outwardly amicable relations. An agreement was finally entered upon in 1904, known as the *Entente Cordial*. According to this England conceded to France the right of quietly "assisting" in the affairs of Morocco, while she reserved for herself the exclusive privilege of colonizing Egypt. Terms were still to be made between France and Spain, and then the new ally of England might have free scope for all her colonial ambitions within the limits prescribed. The process by which these were to be realized was politely styled *la pénétration pacifique*.

Germany in the meantime had been viewing the situation with ever increasing astonishment, and fairly gasped with surprise when by the *Entente Cordial*, the right of colonial empire over all Northern Africa, was grandly conceded to France by England. Without attempting to disguise her feelings, Germany desired to know who had conferred upon Great Britain the authority to apportion the earth at her pleasure. With what right could she presume to take Egypt for herself and give Morocco to France as a peace-offering, excluding thereby all other countries? If it was better to place Morocco under European protection, why might not Germany as well be one of the fairy godmothers to concern herself with the welfare of their common charge?

Germany realized that once England and France instituted a protectorate the door of their new household would be locked and she, with all her commerce and her colonial interests, might stand without and knock in vain for admission. France already had great interests in Africa, but was this any reason for excluding other countries from open competition for the trade and products of the land?

These were serious difficulties to answer, whatever we may think of the justice of much of the underlying policy. They were so serious in fact that it required a conference of nations to solve them. Thirteen delegates took part in this, and it was known as the Algeiras Conference of 1906.

An agreement among all the great Powers was finally arrived at, according to which they were all to possess common trading rights, Moroccan independence was to be temporarily assured, and fortifications were not to be

erected in certain parts. This precarious neutrality of interests was to continue in force only until the close of the present year. During the sessions Great Britain vigorously supported France, while Austria held to Germany as her political ally.

The crisis which now confronts Europe was brought about by a rebellion against the Sultan Mulai Hafid. Besieged at Fez by the rebel troops, he called upon the French Government for assistance, which was gladly given. A native relief force, officered by the French and commanded by Colonel Bullard, was instantly sent. Not daring to enter the Moorish capital, a halt was made until the arrival of General Moinier, who took possession of the city. The French Government, without regarding the remonstrances of Germany or Spain, and without any "by your leave" to the other Powers, held the position she had taken.

Germany acquiesced in the French troops coming to the relief of their countrymen besieged at Fez, although the need of so vast an army to quell so small a rebellion, according to accounts that are given, might not be readily apparent. The danger past, however, she insisted that the troops could no longer be quartered there without an open violation of the Algeiras compact. But France was in nowise disposed to relinquish the position she had taken, whatever might be thought of the agreement. She even went further and made military incursions in various directions, ostensibly to subdue the rebellious natives, but in reality, German writers claim, to bring them under French dominion. Explanations were offered, but Germany did not consider them sufficient.

Spain, by this time, had likewise occupied Larache and Alcázar, and the documents signed at Algeiras seemed to have become only so much waste paper. Germany would not be bound by them any longer. Unannounced, on July 14, the national holiday of France, a German warship suddenly hove in sight off the coast of Agadir. It was now the turn for French sensibility to be touched. Polite as France, Germany assured the Powers that no hostility was meant; but that she was merely relieving her anxiety by personally protecting the interests of her subjects. In vain did France express surprise and regret at the manner in which Germany chose to manifest her concern. There was now to be no retraction.

But at this stage England once more appeared on the scene as the champion of France. It was not a love where blood is thicker than water, but a question of most material consideration. Germany would be too powerful a rival to have so near her interests. Lord Rosebery had not even trusted France when the Anglo-French treaty was made in 1904, the beginning of all the troubles: "I hope and trust," he said, "but I hope and trust rather than believe, that the Power which holds Gibraltar may never have cause to regret having handed Morocco over to a great military Power."

The distant rumblings of war, which had never been

seriously threatening, were only momentarily heard as an undertone to the diplomatic negotiations which now ensued. We know of the lengthy conferences, of the interruption that suddenly followed, and of the concessions which France is now willing to make. As the dust clouds are gradually settling the situation is becoming clear. On the one side we behold France and England still associated together. On the other, standing staunchly by Germany, is Austria-Hungary, while Spain, and even Italy, as it now appears, are offering her the assurance of friendship.

The attitude of the United States has been a most interesting one. Although countless attempts have been made to goad on the country to enmity with Germany, yet it has most wisely refrained from entering into the controversy. It has even positively expressed high regard for Germany in a matter not associated with the Morocco question. In presenting and dedicating to the German Emperor and the German nation the Steuben memorial it offers a token of an uninterrupted friendship between the United States and Germany.

The attitude of the English portion of the American press has, however, often been somewhat hostile to German interests, and the news has frequently been presented with a decidedly French coloring. We are proclaiming the purity and honor of the French colonial policies, the love of justice, and above all the Christian meekness of her un-Christian statesmen in bearing so patiently the insults of Germany—and the situation has not as yet appealed to our American sense of humor. The blame is all upon one side, whereas there should at least be some distribution of it. The main reason assigned for this by our critics is what they call the Triple Entente of the West, or the Anglo-French-American alliance. The United States, they say, in the case of a war with Japan, must see that there would be no necessity to face about and defend itself against England's attack from the rear. No wonder then, they conclude, that our press is striving to remain on friendly terms with England and with France.

What, we may finally ask, is the wish of Morocco in the present question. This, of course, is a matter of small consequence to the Powers who hold her in their hands. It is sufficient that Europe is willing to bear the white man's burden and shows her unselfishness even to the extent of quarreling over the privilege. But should Morocco be invited to express her choice there are many indications which show that French domination of whatever kind would be the last desire she could have.

A journal devoted to oriental interests, *Der Islam*, quotes a letter from a Mohammedan, asking that Germany will not allow herself to be hoodwinked, while France is exterminating a people whose history dates back 1300 years. If they may not be independent, as they wish to be, they prefer, he states, to be served up in sections to the different Powers, rather than be bolted

whole and entire by France alone. He begs Germany not to mind the French and English press, which have been bought over by the colonial interests, but to defend Morocco from that *pénétration pacifique*, which is vigorously being carried on by France with pistol, sword and gun.

Allen Ostler, from the English side, conveys much the same impression in regard to the attitude of the Moroccans towards the French. The only difference is that in his description the natives sigh for British rule. There is a wistful look and a watering at the mouth of the Englishman as he views the land which lies before him like an earthly paradise—not glowing sands and endless deserts and straggling vegetation clinging to the barren rocks; but a land that flows with milk and honey, golden fields of maize and grain, verdant hills rich with the olive, fig and vine, gardens where the citron and pomegranate grow. The very air is redolent with roses and lithe lilies dance upon their stems. From the lips of Mulai Hafid, from his silk-robed ministers, from sheik and villager he has heard ever the same refrain: "Would that England were to come and rule over us."

This description of the wealth of the land, though denied by some, is borne out by the letter to which we have just made reference. But what perhaps most of all appeals to Germany are the vast layers of iron ore which her agents have reported are still to be found here. Germany's mines of this necessary metal, like those of England, are fast being exhausted. The open door in Morocco, for this and similar reasons, is a matter of vital concern for German industry. This is why she must insist upon the independence of the country, or, if there is to be a division, claim her share of the spoils. In case France is given a free hand it will be at the price of a "compensation."

Ultior purposes, however, besides these of a purely economic nature, are ascribed to Germany. By commanding the situation at Morocco she can control three of the greatest trade routes of Great Britain, while the way through the Panama Canal to the Far East would likewise lie beneath her cannons. The key, moreover, to the entire French colonial power would be in her hands, since at a beck from her Algeria could easily be cast into revolt and the entire strength of France in Africa be unnerved at once. Germany, however, professes to insist upon nothing more than the observance of the Algeciras compact. By the Franco-German convention of 1909 she had yielded the right of political predominance in Morocco to France, demanding for herself equal economic advantages with her rival. These she now professes to safeguard by preventing the absorption of Morocco by France. Assurances of this nature, nevertheless, do not dispel the bad dreams which England and France are having because of her. The *pénétration pacifique*, moreover, would thus come to a sudden end.



If, however, we are asked what right Germany has to the *possession* of a portion of Morocco, we candidly answer, none that we can see—which seems to be precisely the sum total of all the rights that France can show for a possession of the entire country. As for the French military excursions, it is rumored that the need of them on so vast a scale and with the slaughter, since the first campaign was begun, of so many natives, existed mainly in the imagination of France, or else was due to the animosity aroused by her own high-handed proceedings.

Some provocation was undoubtedly given by the natives; but the story, as far as we can ascertain it, seems to be largely the old fable over again of the wolf and the lamb, which history is ever repeating. The lamb may clearly have the better of the argument, but the wolf has the better of the lamb. JOSEPH HUSSLEIN, S.J.

### Covadonga

Tarik, the fiery Mohammedan general, crossed from Africa at the head of twenty-five thousand warriors and pitched his tents at Gibraltar. It was April, of the year 711. King Roderick, the last of the Goths, thought at first that Tarik's descent on the coast was only another piratical invasion such as Spain had frequently suffered at the hands of the same marauders. But Tarik, with his army of Arabs, Berbers and Jews, strengthened by a not inconsiderable number of malcontents from among Roderick's subjects, had other views. He had come to conquer, not merely to plunder.

Roderick hastily gathered an immense army, far outnumbering the troops of the invader, but, such was the relaxation and effeminacy that had crept into the very vitals of the kingdom of the Goths, it was no match for the fierce zealots who came fresh from many a hotly contested field. The army of the Goths assembled on the plains of Xerez, and thither repaired the faithless king. As if he were on a royal progress through his domains, he rode in an elaborate chariot, rich with ivory and gleaming with plaques of gold.

On July 31, 711, the hostile armies met in terrific combat. Goaded on by the fear of a forfeited crown, Roderick leapt from his chariot and fought with a courage born of despair, but his soldiers were shamefully routed and the waters of the Guadelete swept away his corpse to an unknown grave. That day is known in Spanish annals as the "wailing of Spain."

Martial valor and statecraft had taken two centuries to build up and consolidate the kingdom of the Goths; two years sufficed for the strangers from Africa to overrun and destroy it. Thus did the crescent prevail over the cross. But, far away in the remote fastnesses of the northern mountains there was a nook into which the Mohammedan hordes had never penetrated. Why should they concern themselves with verdureless cliffs and inaccessible peaks when the smiling valleys were

theirs? What booty in beasts or gold or slaves could that despised corner of the earth hold out to their cupidity?

Thither had fled some of the Goths, after Roderick's overthrow and death, and had met with a kindly welcome from the few poor Spanish-Roman mountaineers. Bishops, priests, artificers, soldiers and laborers were among the fugitives. There was Pelayo, too, who had taken part in the ever memorable engagement which overturned the throne of his kinsman, Roderick. The Asturias, as the district was called, could boast no city or considerable town, but there was a hamlet then known as Cánicas, which has survived in the present Cangas de Onís.

Was it valor or was it rashness that prompted that wretched remnant to raise the standard of the cross and declare an offensive war against the Mohammedan invader? The vali El Horr, who was then planning an expedition into Gothic Gaul, viewed it as folly. However, just to give the "infidels" a needed lesson, he commissioned his lieutenant Alkamah to subjugate the Asturias. This was in the year 718. Pelayo made all possible preparations to meet the Moslem foe. Abandoning Cánicas and retiring eastward into the mountain range, he directed the aged and the women and children to conceal themselves in remote and inaccessible gulches while he marshaled his small but warlike band in a narrow canyon at a point where a sheer cliff rose to a height of a hundred and twenty feet. In the face of this cliff there was a natural aperture or cave, known then as now as the Cave of Covadonga, and there he stationed as many of his band as could find place. The others were scattered along the sides of the canyon, through which lay the only approach for the enemy.

The news that Pelayo had retired from Cánicas added fresh spirit to the advance of the proud Alkamah, who, blinded by his former successes and fondly confident of an easy victory, mistook Pelayo's strategy for cowardice; but no sooner had the Moslem troops entered the narrow defile and come within flight-shot than the Christians assailed them with a fury which wrought havoc in their closely formed ranks. While the arrows were flying on both sides as fast as the bows could be bent, some of the Christians began to roll huge boulders and logs down from the heights upon the advancing enemy who, unable to turn aside in the narrow canyon, were crushed and mangled and slain. One of the first to fall was Suleiman, Alkamah's second in command.

With the intention of skirting the mountain and attacking Pelayo's heroic band from the rear, Alkamah ordered his troops to retire, but their number was so great that the move threw them into disorder. Arrows rained upon them and boulders thundered down from the cliffs, while their own weapons were powerless to inflict injury on the hidden foe. To add to their confusion, a terrific storm broke upon the Moslem host. Angry clouds settled down on the mountain and the

rain descended in torrents. They were dazed by vivid lightning flashes and deafened by the hoarse thunder which boomed through the darkness. The Deva, wont to go purling on its peaceful way to the sea, now, fed by ten thousand eager streamlets that hastened down the mountain side, became a wall of raging water, which hurled itself upon the invaders. The ribbon of quaggy land between the river and the granite walls of the canyon lent its aid, for, trampled by many hurrying feet, it was transformed into a death-trap, where the struggling soldiers sank from sight. Confusion gave place to panic and panic became headlong flight.

Where was the proud army of Alkamah which, a few brief hours before, had advanced with flying banners and exultant shouts? Fleeing from the wrath of the elements and the wrath of man, the terrified survivors forced their way out of the defile and sped across the meadows of Cánicas with Pelayo in hot pursuit.

What wonder that the feeble grandsires, the women and the little children united with his soldiers in acclaiming Pelayo the savior of the small remnant of his people? There, near the cave of Covadonga, is the field still known as Rey Pelayo (King Pelayo), where the hero was raised on the shields of his valiant comrades as their king. The monarchy which had perished on the banks of the Guadalete was born anew at Covadonga. But this monarchy was not Gothic, as was that of Roderick; for a common misfortune and a common religion had united Goth and Spanish-Roman in the wild mountains of the Asturias, and Pelayo, through whose veins coursed blood from both sources, became the first king of a united Spain.

With the defeat of Alkamah at Covadonga began Spain's reconquest of Spain from the power of the Crescent. Now forward, now backward, but always a little further forward than before, the struggle wore on until, eight centuries after Pelayo's victory, Ferdinand and Isabella completed the task and sent the Moor back to his African home. Spanish folklore has woven many a fanciful wreath for the brow of Pelayo, but the reality of his achievement is enough to command respect and veneration for his memory. Even the Moors remembered him for generations and spoke with bated breath of the prowess of "Belay el Rumi," that is, Pelayo the Roman.

Is it necessary to say that Catholic piety soon raised a shrine where the first blow was struck for Spain's liberation from the detested yoke of the Moor? The cavern where Pelayo and his men withstood the army of Alkamah was fashioned into a chapel and hard by dwelt a number of priests, who attended to the spiritual needs of the faithful who visited the spot. Later on, the chapel became a collegiate church with revenues for its maintenance, and these, though much reduced by the vicissitudes through which the country has passed, are still guaranteed by the Concordat between Spain and the Holy See.

Though Covadonga is at all times an object of pious and patriotic interest to the Spaniard, it is towards the end of summer when the first suggestion of autumn tints appears on the tree-clad mountains of the Asturias that he celebrates with all due pomp and solemnity the glorious anniversary of Pelayo's mighty deed. The festive commemoration is not confined to the Asturias nor to Spain, for wherever Spaniards may find themselves, even in the remote Indies, East or West, there they assemble and repeat the tale of the beginning of Spain's greatness. Covadonga is a national festival. The monarchs observe it; learned societies choose the day for their meetings and honor it by appropriate exercises; army and navy look forward to it. But, perhaps more than elsewhere, it is in the home and in the heart of the sturdy Catholic peasant that Pelayo and his glories are treasured and celebrated.

H. J. SWIFT, S.J.

### Antichrist

Optimism flourishes to-day. Politically, socially, religiously, the world is rushing onward, whither—men do not really know. Sitting in their Pullmans they have good reason to suspect that the train despatcher has lost sight of them, that the conductor is without orders, that the locomotive is beyond the engineer's control; yet they are gleeful over the progress they are making. They ignore the elementary truth that progress means necessarily movement in the right direction. A donkey-cart going right is making more progress than a limited train going wrong.

A world going wrong politically and socially is bad enough: a world going wrong in religion is infinitely worse. The former hinders man's salvation, as all will see who will think seriously for a single moment. The latter, so far as it is concerned, tends to make salvation impossible. This evil work the Reformation began for the modern world when it cut men off from the fulness of revelation and grace. Still, as long as Protestants agreed that to be saved one must accept the Apostles' Creed and the Holy Scripture in their obvious and traditional sense, and must believe especially the doctrine of the Fall, the Redemption, the Incarnation, the Resurrection, the Judgment, and the future supernatural life of happiness or woe, so long was enough left those who, through no fault of their own, were outside the pale of the Church, to make, through God's merciful grace, their salvation, if not easy, at least a matter of legitimate hope.

What men now call religious progress is the gradual renunciation of this faith. They who, outside the Church, believe it as their parents and grandparents did, grow fewer every day. Dogma to-day holds in many minds the place once occupied by what the elder Protestant generations dubbed superstition, and Christianity is being reduced to a system of morals. We, on the contrary, holding the true and only Christian reli-



gion, know that one who, however he may rule his actions by Christian precepts, refuses to bend his intellect and will to the obedience of faith, is as much an infidel as if, instead of Christian, he had chosen Moslem, Buddhist, or Confucian morals.

This infidelity is growing fearfully among the sects. Young men presenting themselves for ordination to the ministry declare that they do not believe the facts of the Incarnation. Notwithstanding, they are sometimes passed; if not, they are rejected by a bare majority of the ordainers' votes, while in their favor is a strong minority the more orthodox dare not assail. The other day an attempt was made to procure the disciplining of a professor of the Union Theological Seminary, for a notoriously heretical book. It failed, and the professor will continue dechristianizing the candidates for what pretends to be a Christian ministry. Some years ago Episcopalians managed to silence a certain Mr. Cropsey, guilty of odious heresies regarding Our Lord. Yet he had sympathizers to declare him a martyr. In one sense he was such; for his defenders, no less guilty than he, were not molested. The Protestant Episcopal Church glossed over their error, and by retaining them amongst its ministers made itself responsible for their heresy.

A Mr. Thompson, Dean of Divinity in Magdalen College, Oxford, published lately a grossly heretical book on Our Lord's miracles, and the Bishop of Winchester suspended him from the cure of souls. The Bishop could hardly have done less; but the *Guardian*, the champion, it has always been supposed, of Anglican orthodoxy, is displeased. "We regret the book, and we regret its consequences," are its words. Not so many years ago the *Guardian* would have seen but one inevitable consequence for Mr. Thompson, much more serious than mere suspension. Now, though it acknowledges that he did wrong in publishing his book, it probably holds him guilty of nothing more than imprudence. However this may be, to put the matter on a satisfactory Anglican basis, it is publishing a series of articles by the Regius Professor of Divinity in Mr. Thompson's university. In these the professor not only avoids speaking of Our Lord as God, but seems even to distinguish Him from God, whose purposes He must work unconfused and undisturbed by self-regard or self-assertion, by hasty exaltation or extravagances of faith, without arbitrariness in the exercise of the Spirit which had fallen upon Him by Jordan, or light and loose reliance upon its aid, controlling it under the strict limits of the moral will. Among such things, more or less suspicious, he lays down frankly that Our Lord received His Mission and was endowed with His unusual powers, only when the Holy Ghost descended on Him in His baptism. You may call this Church of England doctrine anything you please, provided you do not call it orthodox and Catholic. It implies the denial of the Incarnation, and ministers holding it are as free as Mr. Thompson to discuss how far such endowments left Our Lord subject to "ignorance

and lack of outlook," and allowed Him to be the victim of "tentative policies and doubtful motives"; in a word, how far they removed a mere man from the frailties of man. Judged by Christian standards, Canon Scott Holland, the orthodox Anglican, is no less a heretic than Mr. Thompson, the Rationalist.

In Germany things are as bad. Indeed, English and American heretics are usually but the echoes of their German masters. The Lutheran pastorate is saturated with Rationalism. Some individuals are disciplined occasionally; but the chastisement comes not from their brethren, who know too well how widespread is unbelief to care to stir up prosecutions which would develop into a continuous series. The Ecclesiastical Council may wield the lash: the lashing is ordered by the Emperor and administered under his eye. William II is, we trust, a sincere believer according to his light. But, however this may be, he understands that, without Christianity, his kingdom of Prussia is doomed; and that without Prussia there can be no Empire. One Sunday, not long since, Pastor Kraatz of the Luisen Kirche, whose infidelity was well known, aired his errors in his pulpit. He had often done so before, and, had he been discreet, he might perhaps have continued to do so. But he was not discreet. Three companies and the machine-gun section of the Elizabeth regiment were among his hearers. The commanding officer did not approve of the Emperor's soldiers listening to doctrines subversive of authority; so, rising in the middle of the sermon, he gave the word, and the soldiers marched out. Pastor Kraatz denounced him for brawling in church: he denounced the pastor for corrupting the soldiers' religion; and the pastor is going to get the worst of it.

But such things as this are not going to save Protestantism in Germany. Kraatz, and others like him will go forth, followed by their congregations, to propagate their infidelity the more freely when separated from the State Church.

"Every spirit that dissolveth Jesus . . . is Antichrist," says St. John. Over and over again Protestantism has convicted itself by its contradictions. Now we look upon the most amazing contradiction of all. In all its sects, from Episcopalianism down, Protestantism asserts its pure Christianity: its teachers in all its sects are moved daily more and more by the spirit of Antichrist.

HENRY WOODS, S.J.

### True Spiritualism

"How, then, do you account for it," asked a priest, apropos of a pessimistic pronouncement on the materialistic tendencies of the age, "that men are always ready to talk about religion? I, at least, have found them so. But yesterday a man to whom I had been just introduced turned the conversation on religion, started it on the street, continued it on a Brooklyn trolley, kept it up while hanging to a strap in the subway, and was in full

swing when I broke away from him at a street corner. He was an intelligent man, too, of university education, and evidently in honest search of light. Thousands like him are hungering for spiritual food. Materialism is only a crust; deep down in the heart of every man who has not made himself a beast—and I am not sure that it is untrue even of him—there is a craving for religion. It cannot be otherwise, for the soul is built that way; and the slightest encouragement draws it out."

"Your thesis," said one of the company, "is in line with an article I read in *AMERICA* some time ago on Non-Catholics and Religion [Vol. V No. 3]. But let us have the gist of that conversation."

The priest resumed his narrative. His friend, it appeared, had had, like youths generally, a religious bent in early years, but received no direction then and only misdirection later. He had dipped into Christian Science but soon abandoned it for Spiritualism, in which he found considerable satisfaction. Its numerous frauds he admitted, but he was firmly persuaded of the genuineness of superhuman agencies in certain instances. The priest, to his surprise, agreed with him, and somewhat shocked him by declaring he was a Spiritualist himself.

"Why yes," he added, "and I am a Christian Scientist too. I started in life as a Baptist of the broadest variety the day after I was born. I became a Methodist as soon as I was able to think, and a very methodical one, too, for prayers, confession, Mass, and other exercises and duties prescribed and exacted, were all gone through in regular order according to the severely methodical laws and precepts of the Catholic Church. I was all the time a strict Episcopalian, believing in the divine institution of bishops invested with power to ordain and authorize ministers of Grace Divine, and I gave practical proof thereof when I knelt under a bishop's anointing hand at the sacrament of Confirmation. Later I studied philosophy and theology and, under the teachings of Thomas Aquinas and other doctors of the Church, became a Christian Scientist. It is the only way to become proficient in the science of Christianity. Then, though unworthy, I was invested with the dignity of the priesthood, and so, in the only true sense of the word, became a Presbyterian. I was always a Universalist—I believed in all the truths committed by Christ to His apostles when He founded the Church Universal. But, defining my beliefs by their animating and sustaining principle, I am essentially a Spiritualist."

They had got out of the Subway and were more at ease in a street car. The Spiritualist was perplexed. "Of course," he said, "I know all religions are true—" "Yes," said the priest, "to some extent. The mind is so constituted that it cannot renounce truth altogether. No man or church can draw up a formula that appeals to men which does not contain truth. It is the cork of truth that floats the bottle of error. Human organizations, be they called churches or lodges, have, or appear to have, glints and particles of truth. It is this or the

presumption of it that obtains or retains them followers. It is only a divine organization, founded, inspired and sustained by the God of Truth, that has all truth. Human institutions pass, for crumbs do not long satisfy the hunger of humanity; the Divine remains. The experience of Augustine is universal: the heart of man finds no rest until it rests in God."

"But about Spiritualism?" They were now at a street-corner where their ways diverged, and the priest was hurrying to Vespers. "Oh," he said, "read Father Benson's 'Necromancers,' or, better still, take up St. John's Gospel—the discourse at the Last Supper—and the Acts of the Apostles, and wherever you find the Holy Ghost mentioned read the passage twice. And"—this from across the street—"if you are interested in the matter come to church next Sunday. There is a new preacher and his subject is the Holy Ghost."

The preacher's exordium was not conciliatory. Taking for text "The Spirit of the Lord has filled the whole world," he asked: Is it true? Has not, rather, the spirit of evil taken possession of the earth? Heresy, schism, revolt, stubborn resistance to the breathings of God's Spirit—are not these the marking places in the history of Christianity? The protest of Protestantism was essentially a protest against the Spirit of the Lord breathing in and through His Church. The protesting hierophants and their progeny would direct the operations of the Holy Ghost; would have Him breathe not as He willeth, but as they willed. The outcome is materialism, skepticism, unitarianism, the denial of the very existence of God's Spirit.

The spirit of darkness, who had his hour on the night of Gethsemane and the day of Calvary, is abroad in the world, bold, virulent, aggressive. He is animating the forces of the world—that world which was hated of Christ—in France and Italy, Portugal and Spain, and pitting his strength defiantly against the Spirit of God. In ponderous tomes and frivolous sheets; in science, philosophy and literature; in pulpit, press and platform, he is inciting a thousand pens and tongues to utter jibes and calumnies on God's Church and God's truth. He has taken hold of the wires on land and sea, whispers into the ear of the transmitter, and guides the hand of the receiver. In favorable circumstances he has instituted diabolism, the worship of himself; but finding this form too crude for general acceptance, he has in our day inaugurated a religion peculiarly his own, intended by its name and nature to banish the Holy Spirit from the earth.

Under his guidance, Modernism, assuming and falsifying the terms of the supernatural, would destroy the Church by plagiarism of her spiritual significance; would steal God from her temples and the Holy Ghost from her heart. Finding that man can not get away from communion of some sort with the spiritual Kingdom for which his higher nature craves, he would feign to satisfy that yearning by robbing the Holy Spirit of His peculiar



function and establishing a religion under the very title which is the characteristic expression of His essence and operations. This religion he called Spiritualism, a system which, by its mysteries and mockeries, encourages blasphemous curiosity, awakes a thirst for forbidden marvels, spurns the divinely constituted order and revealed truth lawfully defined, destroys all positive religion by rejecting the visible Church, and by intent and action banishes the Holy Ghost and His worship from the world. In seducing men from the guidance of God's Spirit to the cult of lying spirits, Spiritualism weakens their minds, perverts their senses and corrupts their morals. Whatever be the surface allurements it presents to weakened intellects and morbid affections, it is substantially the worship of the devil.

Some spirit the soul must serve; and it must choose between the Spirit of peace and truth, the Lover and Light-giver of the world, and the spirit of darkness, of lies, of godlessness and despair, "who was a murderer from the beginning." It has chosen; and, despite superficial manifestations, it has chosen right. The night on which Christ said, "This is the hour of the powers of darkness," He also said: "I have conquered the world." To reap the fruits of that conquest He promised to send the Paraclete.

The preacher pictured the natural unfitness of the Galilean fishermen to convince and transform a corrupted world; how in nine days of prayer they prepared their hearts for the coming of the Paraclete, their sole reliance; how Mary sustained their courage, saying: "He came to me as the Angel spoke, and the first fruit thereof was the Saviour of the world." And lo! on them He also came, filled their hearts with love, their minds with truth; and the fruit thereof was the saving of the world!

Transfigured and wondrously gifted by God's spirit, they marched triumphant over the powers of darkness; marched, they and their heirs, through blood and fire and battle, always to seeming defeat, always to ultimate victory. The Church lives again the life of her Founder, ever passing to and fro from Crucifixion to Resurrection. The enemy foregathering in Gethsemane affrights her not. She knows that with her abides the Spirit of all truth, who "will convince the world of sin and of justice and of judgment"; knows that the final chapter will be ever written: "I have conquered the world."

Verily "the spirit of the Lord has filled the whole earth." Eternally proceeding from the Father and the Son, Love Divine is energizing by myriad ways and agencies in every soul. Of Him it is born again—"of water and the Holy Ghost"—and though the reborn soul should thrust Him forth He will not abandon it. By the angels and ministers of grace, by the written and the spoken word, by His Church's appeals and warnings, by His own constant whisperings to heart and mind, this Divine Lover woos back the soul estranged, and saves it from itself. The absolving and consecrating and anointing hands, and all the operations of His ministry, He

is everywhere and always empowering with grace. Every ennobling thought, every impulse corrective or prohibitive of wrong, every prayer in home or church or highway, all the spiritual workings of the soul and body Catholic, are initiated, sustained and guided by the Holy Spirit of God. In wondrous ways he has filled and fills the world.

But He forces no man. Freedom of will leaves play for the spirit of darkness. Of the thieves who died with God's Son, one accepted, one rejected the pleadings of His Spirit. There is now before the Sacred Congregation the cause of canonization of Jean Robert de Lammenais. His brother, Félicité Robert de Lammenais, one time a priest of renown, died an apostate. One hearkened to the Spirit of God; the other, hardened by pride, followed the spirit of evil. Between the two spirits every man must choose; and in choosing the Spirit of God, remember Christ said to His Church and to no other: "I will send you the Holy Ghost, the Spirit of Truth, to teach you all things and to abide with you forever."

A thoughtful-looking man, who had remained seated from his entrance into the church, knelt as the preacher ended.

M. KENNY, S.J.

## CORRESPONDENCE

### Opium Suppression in Szechuen

SHANGHAI, July 30, 1911.

The suppression of opium growing in the province of Szechuen has been vigorously prosecuted by the Viceroy and other officials during the years 1909 and 1910. Landowners and farmers made at first great opposition, but afterwards gave in and the restrictions were enforced with success. In consequence it may be stated that no opium is grown in the province at present. This is also the conclusion which Sir Alexander Hosie, British Commercial Agent, has arrived at. After inspecting five of the Northwestern provinces, he writes: "Szechuen alone has suppressed opium growing. In Yunnan (the province to the southwest of Szechuen and bordering on Burma)" he adds, "it has been suppressed by 75 per cent., in Shensi by 30, while in Shansi opium smokers are largely dependent on old stocks and smuggled supplies." In Kansu, before reaching Lanchowfu, the Capital, he counted 595 large poppy fields, and in the Wei valley—the Wei river runs south of Shensi and Kansu provinces and flows into the Hoang-ho, east of Singanfu—as many as 2,036. These latter results are rather disappointing and obviously bear out that the campaign is but partially successful. They also show that energetic officials, when they bestir themselves, can do much to remedy evils, but there are few of this kind in the Empire.

The suppression of the opium crop has had far reaching effects upon the economic and general commercial conditions of the province. In 1907, the total annual production of marketable opium was about 175,000 piculs (23,333,000 lbs.), of which 120,000 piculs (16,000,000 lbs.) were consumed locally, and the rest exported to other provinces. The average price per picul

being 200 Haikuan taels, the total value of the drug produced during a year may be put down at 35,000,000 taels (23,000,000 gold dollars). It is evident that the disappearance of such a large sum is an important item for the provincial exchequer. Besides, a very serious decline in the price of land has set in.

In order to fill the gap caused by this deficit, officials and merchants have combined their efforts to improve agricultural methods and introduce new industries. Large areas, hitherto under poppy cultivation, are now planted chiefly with beans, groundnuts and wheat, and attempts are made to introduce the cultivation of the cotton plant on a large scale. Commercial enterprises are being encouraged and facilitated by advancing moneys from official funds. In many districts industrial schools have been opened, in most of which the various operations connected with sericulture are taught. Already the improvement and output of silk for the past year have been very remarkable.

A great hindrance to real progress and success is the lack of competent engineers, teachers and supervisors in the industrial schools. The spirit and desire for improvement are, however, everywhere apparent, and all well-wishers of the country see in these symptoms the assurance and prospects of better times. When China will have stamped out the opium evil in other provinces, as in Szechuen, her national exchequer may be a little depleted, but she will have shown the world that she is not ruled by selfishness but seeks the moral welfare of her teeming millions.

The anti-cigarette movement which seemed to be originally economic and hygienic has lately become political, and is an ostensible crusade against foreign trade. In Peking, Princess Tsai-hsun and Tsai-tas, General Yin Chang, Minister of War; Duke Tsai-tse, Minister of Finance, support the movement. Wu Ting-fang, former Chinese Minister at Washington, is particularly active in Shanghai. If the students, soldiers and people abstain from the foreign article, it is calculated that a sum of 15,000,000 taels can be annually saved. This, with the proceeds of the students' queues exported to the States, will form a valuable asset for paying off the foreign railway loan.

At Mukden, Soochow, Shanghai, Canton, Chengtu and other large cities throughout the Empire, hundreds of students appear in the streets minus the pigtail.

A Dutchman and a Belgian will be engaged as advisers in reference to the "Four Nation Loan."

Some foreign returned students, having examined the astronomical instruments of the Board in Peking, found them to be all of an obsolete pattern and much behind the needs of the present day. Duke Tsai-tse, Minister of Finance, has proposed to adopt the solar system for the calendar, but Prince King is quite opposed to the new scheme. The Board of Astronomy has been recently ordered to select an auspicious day on which the Emperor could begin his schooling, and has fixed September 10 for the event. How this could have been done with such unfit instruments remains a mystery for science.

The new Viceroy of Manchuria is devoting great attention to the distribution and strengthening of the army in the three Eastern provinces. The aggregate forces will be 30 brigades of infantry, 73 regiments, supply and baggage corps, 70 regiments engineering corps and 750 guns. Russia has recently stationed 70 army corps in the Amur region.

The Commercial treaty between Russia and Japan was signed at Tokio on June 23.

Some thirty of the district missionaries are here for

the annual holidays. The losses in our ranks for the past year have been very heavy, 12 priests and 1 lay brother, to which must be added 2 secular priests, who were carried off in the famine district.

The Yangtse valley is seriously flooded for the last week, and if the waters continue to rise disaster and starvation will extend to six or eight provinces.

An American engineer, whose name is Jamieson, has arrived in Shanghai with the purpose of surveying the course of the Hwai river, cause of the recent famine in North Kiangsu. The Government is already obstructing him, and it is feared little benefit will come from his visit.

M. KENNELLY, S.J.

### Arriaga President of Portugal

MADRID, August 25, 1911.

At one time there were five candidates for the presidency. Magalhaes Lima, grand master of the Portuguese Freemasonry, was supported by the Masonic lodges and the Carbonari; Basilio Tellez, a man more given to study than to politics, and one whose honesty and sincerity are recognized, was the favorite of the moderate and conservative Republicans; Braamcamp-Freire, president of the Constituent Assembly, represents the aristocratic element in the party, and until very recently has posed as a Monarchist; Bernardino Machado was Minister of Foreign Affairs in the provisional Government; and finally, there was Manoel Arriaga, attorney general of the republic and the dean of Portuguese republicans.

As the time for voting really approached, there were but two candidates in the field; these were Machado and Arriaga. It was through the activity of Affonso Costa that the members of the provisional Government were declared eligible for the presidency; for his intention was to elect Machado, and secure for himself the coveted portfolio of Foreign Affairs. But Costa's very eagerness, or, rather, violent insistence, blighted the prospects of his favorite and friend. In fact, so extravagant and so fierce was the tyranny of Minister Costa in the cabinet itself, that it caused much displeasure and evoked angry protests; and when these came to the knowledge of the electors, Machado dos Santos, "the hero of the revolution," united with José Almeida and others to block Machado's aspirations and Costa's plans. The result was the election of Arriaga.

Who is this first Constitutional President of the Portuguese republic? Dom Manoel Arriaga e Brum de Silveira belongs to a family that has old monarchistic traditions. Both his father and his paternal grandfather were distinguished in military circles, and were trusted defenders of the interests of the Braganças. His mother, Dona Maria da Piedade Cabral da Cunha, traced her origin to the Kings of Castile and Leon, and claimed to belong to the twenty-third generation in direct descent from Hugh Capet, of France.

Notwithstanding these monarchistic antecedents, Arriaga, even in his early youth, frankly espoused the Republican cause. This cost him the favor and protection of his family, so that he could depend upon only his own efforts for success in life and even for a professional education. It was by his own exertions that he paid his way through the University of Coimbra, of which he afterwards became rector.

Arriaga, it may be said, is the incarnation of Portuguese republicanism. Of a dreamy and romantic temperament, he belonged in his youth to that generation of sentimental Socialists in Latin countries, who revived



and reveled in the doctrines of Fourier and Saint-Simon. In union with Antero do Quental, he helped Fontana to found the International in Lisbon. He was the recognized leader when the Republican party was founded in 1875, during the campaign of Lourenço Marquez in 1881, and also during the Pombal celebration in 1882. Thrice he was a Republican member of Parliament, and each time from a different district. As a writer of both prose and verse, he made a name for himself in Portuguese letters, while his eminently correct private life, his honesty and his political consistency made him respected by his countrymen. An eloquent proof of his fidelity to his political principles is seen in the fact that King Carlos, recognizing his talents, wished to entrust to him the education of his son and heir, Luiz, but Arriaga, looking upon such a work as at variance with his opinions, declined the appointment.

It was this faithfulness to his convictions, together with great sincerity and love of work, that won for Arriaga the respect and confidence of the Republicans. To-day he is the most prominent figure in the nation. With his burden of seventy years, with his systematic aloofness from political strife for the past twenty years, with his lack of energetic initiative, with his literary tastes which incline him to love books and the solitude of his library rather than the agitation, the intrigues and the wiles of politics, he does not seem to be the most suitable man to rule and guide the destinies of a people that is the victim of complete disorganization and political and social anarchy.

President Arriaga must choose one of two paths. He must either declare war against the secret societies, which would necessarily mean his fall and his death, at least politically; or he must suffer himself to be guided by them, which would mean that he should walk in the footsteps of the provisional Government and expand its policy of despotism, injustice, persecution and crime. Now, his antecedents preclude all possibility of hope for any betterment of Portugal's religious and social condition. Arriaga is a sectarian, an enemy of religion and the Church, an atheist, at least in practice. Once when he was delivering a speech in Lisbon, as he was an imitator and admirer of the Italian, Carducci, who had sung the praises of Satan, he seriously proposed the erection of a statue in honor of the prince of darkness; and from his professorial chair in the ancient University of Coimbra, he used to vomit out the most atrocious statements against Catholic dogma, and especially against the Immaculate Conception.

What Arriaga was yesterday he is to-day. His anti-clericalism and sectarianism have undergone no modification. Some of his friends, with the object, no doubt, of winning support and votes for their candidate, industriously spread the story that if he were elected he would modify the Separation Law, and make it in some way acceptable to the Church. But now he is President Arriaga. When the query was put to him he couched his answer in the following significant words: "The law will be carried out, whoever may constitute the administration. It may undergo some modification, but this will be so slight that the substance of the law will remain. I am an absolute Radical. I have shown it during my whole life by my words, spoken and written, in which I have always combated the Church. The Church has already fulfilled the social function for which it was instituted; among us it is now useless. Modern society has its own code of morals and wants no mentor."

After this frank and explicit declaration, there is no

excuse for treasuring the idle hope that under the new President things may mend in Portugal. On the contrary, there will soon be added to the already innumerable causes of the country's unrest the squabble between the partisans of Machado and Costa, who are the sources of the greatest danger with which the new administration must cope.

The Monarchists, on their side, are on the alert to stave off the utter ruin of the country. The days of the republic are numbered. If unforeseen reverses and mishaps do not intervene, within two months, possibly within a month, the monarchy will have been restored. The country wants it. The army wants it. There are men, there is money, there are arms, there is enthusiasm. What is lacking? A white and blue flag on the border; a shout against the tyranny of the republic.

NORBERTO TORCAL,  
President, Spanish Associated Press.

### Anti-Clericalism in Uruguay

BUENOS AIRES, July 26, 1911.

In the small Republic of Uruguay, our near neighbor, the president, Señor Batlle y Ordóñez, is a vigorous Socialist of the "ultra" brand. Coming back to power by virtue of an arrangement with his successor and predecessor, Dr. Williman, Señor Batlle y Ordóñez did not lose a moment in proclaiming, by words and deeds, that he was bent on drastic reform, and meant to put all the wrongs of the Republic right in four short years.

The result of his efforts so far are best seen in the protest his Catholic fellow-citizens published two days ago. The Catholic Party is by no means a negligible quantity in Uruguay. Its Congress, which rather encourages than checks the Executive Power, sanctioned a law refusing military honors on religious festivals. The law went into effect as soon as passed, and the Catholics took the next opportunity to turn out in thousands and without any official uniforms to grace the procession and thus testified in the most solemn and orderly manner their condemnation of the measured insult offered to God by the government.

The protest now issued says in effect, that the intention of the Government being manifestly anti-Catholic, it is well that all Catholics and men of sound judgment should know what the Government wants to do and how it proposes to effect its design. It is preparing to despoil the Church to the prejudice of all Catholics, and with violence to all precepts of equity and justice. The unprecedented malice of the presidential plan is seen in every act. Confiscation of private property, measured insult and violence, are all to be employed, and are being employed to root out the last vestiges of religious life in a really Catholic Republic. The confiscated property becomes, as usual, the spoil of the iconoclasts. A handful of the president's faithful creatures will gain what the Catholic majority are to be deprived of. The protest indicates several cases of open and confessed violation of rights in which the written and unwritten law are outraged with the sanction of the president and Congress. The very men who swore to protect and cause to be respected the Constitution and the laws are the first to break all the laws. Against the attacks made and contemplated upon Constitutional guarantees, the rights of property and liberty of conscience, the *Union Católica* utters its solemn protest, and invites all lovers of justice and liberty to support it in its crusade in favor of Catholic liberty and universal justice.

E. FINN.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 16, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;  
Treasurer, MICHAEL J. O'CONNOR.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (16s.)

### Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

### Return to Savagery

If you happen to find yourself in New York between five and six of the evening near any of the great centres, where the people are plunging into the subways, or clambering up to the elevated, or swarming into the surface cars, you will see before you a puzzling phase of an actual social condition. Here are thousands upon thousands of women, all of them poor, most of them pale, anemic, haggard and careworn, of all ages from the slip of a girl to the wrinkled and withered old dame, of every race under the sun, as their lineaments and language declare—all hurrying in one direction as fast as their compact phalanxes will permit. They are the shop girls and factory operators, who have suddenly dropped out of the lofts on the west side of Manhattan, and are now scurrying to the crowded tenements on the East Side, or to Brooklyn and the Bronx. A hasty meal of indigestible ill-cooked food, a walk in their cheap finery on the cluttered streets, where dangers of all kind meet them, returning, perhaps, late at night to the fetid unventilated rooms, for which exorbitant rents are exacted, and then after a few hours restless sleep hurrying out again before dawn for the ceaseless grind of shop or factory—such is the daily life of the wage earners of multitudes of women, married and unmarried, who are forever on the ragged edge of penury and want, with all that such conditions imply. They know nothing of household ties or duties and care less. For years they have been exiled from home to earn a pittance that will help to find a shelter for the family and procure covering and food. They have lost all interest in what is normally the happiness and delight of every well constituted woman.

Where are the men? Almost every afternoon you may see ten or fifteen or twenty thousand of them sitting hour after hour on the bleachers, which they pay

to occupy, and shrieking like maniacs at the feats or fumbles of high-salaried players, or again at night, fighting in the streets for the privilege of buying, at extravagant prices, a place in an arena, where thousands of men applaud the prowess of two human brutes who are beating each other into insensibility.

Much of this looks like a return to the conditions that prevailed here three hundred years ago, when the squaws did all the work and the men hunted and gambled and drank and murdered, and occasionally tortured a victim at the stake, all of which things, even the last, are now features of our American life. Nevertheless, we are told to believe firmly in the progress of civilization.

### Socialists in the Trade Unions

Socialists have scored another victory in the labor unions by the election of William H. Johnston to the presidency of the International Association of Machinists, with a total of 15,300 votes against 13,321 received by James O'Connell, the incumbent of that office for eighteen years. Johnston is an outspoken Socialist, while O'Connell was a member of the Civic Federation, an organization which has ever been most cordially hated by the party of the reds. Its conciliatory policy, intended to secure amicable relations between capital and labor, is looked upon by Socialists as most directly opposed to their own revolutionary principles. Three of their number, moreover, were chosen as delegates to the American Federation of Labor.

President-elect Johnston was twice Socialist candidate for the governorship of Rhode Island, and his election is viewed by the Socialists as the third serious blow they have given to the anti-radical element in the labor unions. The first was dealt by the miners in forcing John Mitchell to sever his connections with the Civic Federation, much against his own will and better judgment. The second was the defeat of Treasurer Lennon, of the American Federation of Labor, as secretary of the Tailors' Union. By joining in the opposition against him there was afforded them an opportunity of manifesting their animosity against the present head of the American Federation and his cabinet. Whatever other reasons existed, this was the one which gave satisfaction to the Socialist party.

The ultimate object of the Socialists, however, is to capture the Federation itself. Of this purpose they never lose sight even for a moment; for it is to secure to them the control of the entire labor movement in the United States. They have achieved similar results in other countries and are determined not to rest until they have accomplished the same here. To bore from within, and to attack from without, are the acknowledged tactics in their conspiracy against the labor Federation. These they are resolved to follow out until the day when, as they hope, they can hoist upon the masthead their own red flag of the revolution, the substitute in the



modern signal code for the skull and cross bones used of old. Catholic workingmen have a battle awaiting them and they cannot be prepared for it too soon. Here is a duty not to be overlooked by us.

### The Ideal Marriage

President Charles F. Thwing, of Western Reserve University, writing in the *Hibbert Journal*, on the subject of family life, declares that "the value of the American family as a social unit has suffered a great decline," and that its position is lower than it has been in two hundred and fifty years. "The present situation," he says, "is detrimental to the best interests of the human race."

He attributes this decline to the Protestant Reformation, which he assures us was "the greatest movement for individualism the world has ever known." This individualism was emphasized by Puritanism, helped on its way by the infidel philosophy of the eighteenth century, particularly that of Rousseau, and injected into politics by the American Revolution. The ever increasing individualistic education of the present day is responsible for a share of the havoc, the women's rights movement is sweeping it onward with the velocity of a whirlwind, and finally, says Dr. Thwing, "the decline in the sense of social and conjugal duty"—a euphemism for dissolute living,—enters the field of devastation as one of the most active wreckers of the homes of the American people.

"What we need now," he says, "is a return to old standards, a new and vivid realization of the duty of child bearing, and of the sanctity of the marriage state. The Roman Catholic Church," he notes, "has on the whole accomplished far more for the perpetuity of the marriage rite than has the Protestant."

Let us say in passing that to do a little more for marriage than Protestantism, which is charged with the destruction of marriage, is not crediting Catholicism with a very considerable achievement. The real solution of the difficulty, continues the Doctor, is to be found in John Stuart Mill who, in his book on the "Subjection of Women," tells us how married life can be a source of unbounded felicity, without the slightest danger of its perpetuity being affected.

Evidently Doctor Thwing has read John Stuart Mill only in parts. That ridiculously overestimated writer did not believe in God; his deity was a pagan demi-god. He was, though, possibly he was not aware of it, a Manichæan, and consequently his creed rated all material things evil, including the human body. He was a Utilitarian, which is only another word for a Sensualist, one whose tenets, his friend Carlyle said, were those of the animals that wallow. He was a Malthusian, and therefore did not regard with favor the sanctity of marriage, or esteem as sacred the duty of child-bearing. Leslie Stephen, his biographer, tells us that we see in Mill, "no

tender dwelling on early days and associations, no affection for mother or brother or sister, no warm expression of personal feeling. In a word, he is a frigid thinker and a worthy prophet of the dismal science which leaves out of account all that is deepest and truly valuable in human nature." This ideally married man lived for years with a Mrs. Turner, the wife of another. He was denounced by his father, shunned by his brothers and sisters and ostracized by the wives of his scientific associates.

"At the feet of this Egeria," says Stephen, "he sat in absolute seclusion from his fellows during the most feverish period of his intellectual life. Of her he spoke in language so extravagant as almost to challenge antagonism. Her qualities, he said, included Carlyle's and his own and infinitely more; her judgment was next to infallible; the highest poetry, philosophy and art seemed trivial by the side of her, and equal only to expressing some part of her mind, and he prophesied that if mankind continue to improve, their spiritual history for all ages to come will be the progressive working out of her thoughts and the realization of her conceptions."

Such is the man we are told to consult if we would know what is an ideal marriage. Has Dr. Thwing forgotten the teachings of Jesus Christ?

### Sturdy Belgians

On the 15th of August, as the readers of *AMERICA* will remember, the Liberals and Socialists of Belgium made a monster demonstration in Brussels. Estimates vary widely as to the actual number of the participants, some putting it at 300,000, others at 60,000. The meeting was large enough in any case, but one ominous feature of it was that the red flags of the Socialists fluttered everywhere more defiantly than the blue of the Liberals. The parade passed off peacefully, and their Catholic opponents scrupulously kept in the distance.

Long before this political appeal of the "outs," the Catholics of Louvain had planned to hold a meeting at Louvain, on August 27, more as a political wake than a jubilation. Schollaert, the fallen Minister, represented that constituency, and his supporters wanted to assure him of their loyalty, no matter what might happen. Meantime, however, the Brussels affair had excited the country, and the call for the local gathering grew into a demand for a great national demonstration. Louvain is a small place compared with Brussels. It has only one railway station, but on the 27th it is estimated that 80,000 men—there were no women and children as in the Brussels parade—crowded the narrow streets of the old collegiate city.

The Belgians know how to plan a public pageant. Every village and town and city of both the Flemish and Walloon sections came with bands and banners and paraphernalia of all kinds to tramp through the streets and crowd into halls or line up before the grand stands in the public squares to hurrah for Schollaert and to

demand the passage of the school bill. The courtesy which they had extended to their enemies in Brussels was not shown to them at Louvain. Some of the paraders were attacked, flags were torn and heads were broken, but on the whole order prevailed. That host of 80,000 men would have been a formidable foe to assail.

It is needless to say there were no red flags in that procession; no singing of the Marseillaise, or International. The demonstration was all for law and order and love of country, and the populace, as well as the men in line, bubbled over with patriotism. It promised well for the municipal elections of next month, which in turn will indicate what way these two political gusts have turned the weather vane. From their success or failure a forecast may be made whether the elections of next year will decide if Belgium's Catholic government is going to continue its glorious career.

### Anglicans in Trouble

An interesting and amusing correspondence runs through the issues of the London *Times* for the latter part of August. It discusses the dangers lurking in the Communion Cup, namely, the many microbes, especially those of phthisis, which each Protestant communicant leaves on its rim; and it proposes various means of avoiding them. Some clergymen suggest the wiping of the vessel's rim with a napkin after each communicant has taken his or her sip; but this is open to two objections. The ardent Anti-microbist sees no protection in so crude a method, but rather the reverse, since the wiping would spread the microbes round the whole rim, which, after half a dozen had been communicated, might be covered with an assortment of consumption, diphtheria and typhoid germs, to say nothing of cholera and plague. The zealous Ritualist makes the second. According to him the napkin would have to be burned after each administration, which would be contrary to ordinary Catholic practice, and would be, moreover, quite expensive. One clergyman defends the practice as primitive, with a show of extraordinary learning. He tells the readers of the *Times* that the maniple, which took its present shape when the Church of Rome denied the Cup to the laity, was in purer days a linen cloth, used for this very purpose of wiping the rim of the chalice; and he urges each of his brethren who wears vestments to discard the Roman corruption and instead of it to fasten a napkin to his left arm. He does not say whether the subsequent holocaust of the napkin was also the primitive practice. No doubt the maniple was originally cloth, but if its use was to protect communicants from microbes, how does the clergyman explain its use by subdeacons, and the fact that deacons carry it in functions implying exertion, but far removed from the administration of Holy Communion, *e. g.*, in the singing of the Passion in Holy Week, and in the blessing

of the Paschal Candle. Another clergyman gets over the difficulty of expense by using Japanese paper handkerchiefs, which can be prepared with disinfectants. Being very cheap, the burning of them is no serious charge to the church accounts.

Again, another would put all suspects by themselves and communicate them only after the others who have passed quarantine. But as Dogberry affirms "Comparisons are odorous." A doctor would provide a little cup for each of that unhappy class, and tells how he induced his own clergyman to do so. Another medical man advises the use of capsules, recommending a firm of chemists, apparently Jewish, who will provide sacramental wine in such receptacles. These should be put into the communion cup, from which one could be handed to each communicant. Lastly, a lady with several academic degrees explains her practice. It is to take the cup into her hands when the minister offers it, to hold it while he exhorts her to drink, and then to hand it back untasted. A clergyman acknowledges that he has met such cases, but confesses naïvely that he always took them for Romanists availing themselves of his ministry, but scrupulous to observe the discipline of their own Church. We must not forget to add that a few clergymen recommended a trust in Providence; but as, in the eyes of scientific people, they are only old fogies, their suggestion was not criticised but simply ignored.

Among so many absurdities one sensible observation was made more than once. After all, it was said, the Roman practice of Communion under one kind suffices for the full reception of the Sacrament, and it is the most practical way out of the difficulty.

### Federation and the Knights of Columbus

The growth and influence of the Federation of Catholic Societies was particularly noticeable at its Tenth Annual Convention in Columbus; an incident of that occasion indicates that by next year's meeting it will have received an immense accession to its ranks. His Excellency, the Apostolic Delegate, having declared that from its establishment the Federation had given strength and sustenance to the Church in America, and consolation to the Holy Father, and "is working distinctly under the protection and guidance of the American Hierarchy and with the full sanction and blessing of the Pope," made this important statement:

"I have just been informed that Council 400 of the Knights of Columbus, of Columbus, Ohio, has joined the Federation. I congratulate Council 400 on the stand it has taken, being the first Council of the Knights of Columbus in the United States to affiliate with the Federation of Catholic Societies. It is time for the Knights of Columbus to join the Federation. In being the first Council to affiliate with this great organization, which has the encouragement and support of the American



Hierarchy and the blessing of the Holy Father, Pope Pius X, Council 400 has set an example to the rest of the country which I hope to see followed by every Council of the Knights of Columbus through the length and the breadth of the land.

"I had occasion to thank the Knights of Columbus in the past for many courtesies shown me on auspicious occasions. I had the pleasure of being present at the founding of the first Council of the order in Canada, and I have ever since been gratified and edified at observing the spread of the organization and its increasing scope of usefulness in the cause of religion. In uniting in the great work of Federation the Councils will add their importance as an aid and auxiliary of the Church."

There was immediate response to His Excellency's appeal. Mr. Denechaud, President of the Louisiana Federation, said at the final meeting, that the Louisiana Councils of the Knights of Columbus had telegraphed to him their assent to the Apostolic Delegate's wishes, and authorized him to announce that they were unanimous in "uniting heart and soul with Catholic Federation."

There is good reason to believe that this action will become universal. The Archbishop of New Orleans had some months ago instructed his pastors that all Catholic societies in his diocese should add their strength to the federated body; the Archbishop of Boston and other prelates had expressed the same desire, and the Knights in every instance, manifested, as became their record, loyal compliance with the wishes of their bishops. The political and other difficulties that at first appeared to lie in the way of federation have now proved to be imaginary. The numerous bodies that belong to it have preserved their own identity, and many of its most influential leaders and workers are prominent members of the Knights of Columbus. The moral, social and educational problems that confront us, menacing the stability not only of the Church, but of the nation, can only be solved by the organized cooperation of all our people. The Knights of Columbus have done much in their own sphere for the defence and advancement of Catholic interests; by uniting with all other Catholic societies in common action they will have added immeasurably to the Federation's influence for good and to their own. The Federation Convention of 1912 promises to be memorable in the Catholic History of the United States.

#### Reasonable Politics

Next year's struggle for the honors and responsibility of the highest place in our country will, from present indications, centre about the ever old and ever new question of our tariff laws. It is a happy coincidence, then, that the leaders of the cohorts who will face each other in that struggle appear to be men of character, men who will strive to settle the question in a way to satisfy the sober judgment of the people. Both President Taft, and Chairman Underwood, of the

Democratic majority in the House of Representatives, have recently made speeches singularly devoid of the partisan passion that has hitherto characterized the consideration of the tariff question. "We do not propose unduly to agitate the business interests of this country," said Mr. Underwood; while the President put himself squarely on record as resolved to solve the intricate problem "by the earnest effort of the level-headed, the practical and the courageous among us, and by reducing the influence of the demagogue and theoretical extremists on the one hand and the reactionary influence of combinations of wealth on politics and progress on the other."

May the good omen endure until the work will have been accomplished! How little the economic theories which are supposed to underlie party principles have influenced party action heretofore is notoriously evident. Since the days of Grover Cleveland and before, tariff revision has held a prominent place in the platform of one of our great political parties. They who stood on that platform, it is true, have allowed many a fad to come into play in their program, but they have never wavered in their profession of faith in the need of a cut in tariff rates.

But selfish interest has made a mockery of ethical principle in other struggles marking partisan politics in our land; we need not be surprised that it showed its wonted force in the frequent tinkering with laws so vitally affecting the industrial and economic development of the nation as does tariff legislation. In the most recent attempt, early in Mr. Taft's administration, to mitigate the burdens high tariff schedules imposed, many a professedly devoted follower of the Democratic creed in the National legislature was found to have decided leanings toward protection, and to be disposed to urge a tariff for revenue or for free trade, only when the schedule under discussion did not affect him or his constituents.

Happily bigger and broader ideas are beginning to prevail, and the people have made it plainly clear that they will not have the question solved by men whose views can be made to suit any taste. Even the politicians realize this. The country must be allowed to work out its own prosperity unhampered by the pettiness of selfish interests that have heretofore ruled its activities. Both Republicans and Democrats are keenly alert to the change, and the policy, enunciated by Mr. Taft and Mr. Underwood alike, indicates a set purpose to eschew mere enthusiasm and the clap-trap of partisan passion. Their words will happily reassure men's minds when the country particularly needs reassurance.

Russia is still protesting against the appointment of Captain Stokes, an ex-officer in the Indian army, to a post in the Persian *Gendarmerie*. England also seems to be indignant with Persia for employing the captain. But meanwhile he keeps his office.

### MORE OPINIONS OF THE "ENCYCLOPÆDIA BRITANNICA."

The following letter has been received by the editor of "The Catholic Encyclopedia" from his Eminence Cardinal Gibbons:

Your favor is just received. The unfriendly attitude of the "Encyclopædia Britannica" towards the Catholic Church, as set forth in AMERICA, was a startling revelation to me. Assurances had been given to me of its spirit of impartiality and justice. I had not critically examined it, and only occasionally referred to it for information on secular or biographical subjects.

I tried this A. M. but could not succeed in finding a set of the last edition of the "Encyclopædia."

If I am not mistaken, the conception of "The Catholic Encyclopedia" arose from some articles in "Appleton's" unfriendly to the Church. It was *felix culpa*. I hope also that good will come from the recent searching criticisms in AMERICA. I congratulate you on the continued success of "The Catholic Encyclopedia." It is a monumental work.

Faithfully yours in Xt,

J. CARD, GIBBONS.

August 14, 1911.

From one of the leading American authorities on Political and Social Economy:

"In the article on Socialism in the 'Encyclopædia Britannica' we read: 'In the Protestant parts of Germany the Socialists as a rule were Social-Democrats; in the Catholic as a rule they were Christian Socialists.' This is most astonishing information, but accords well with the treatment of Catholic subjects throughout the 'Encyclopædia.' It is a mistake the veriest tyro should not be guilty of, since it concerns a political party which has played a most important rôle before the eyes of the entire world. A similarity of titles has betrayed the author into identifying two interests which are as different as night and day. The Christian Social party, which is composed of Catholics, is opposed in every fundamental tenet to the Christian Socialists, with whom its members are confounded. We might excuse a mistranslation in the name, but cannot excuse a total misconception which would stultify the Church herself.

"We likewise, to our great surprise, discover that the most eminent student of the social question in the German episcopate, Bishop Ketteler, was himself a Socialist, although 'the Pope's encyclical of the 28th of December, 1878, bore no trace of his influence, mixing up as it did Socialists, Nihilists and Communists in one common condemnation.' Such treatment of social questions is a complete falsification of the position of the Catholic Church."

From a well-known literary woman in London, England:

"Many are enjoying your exposition of the 'Encyclopædia Britannica.' That work is scoffed at by educated people in England."

Catholic subjects have in great part been allotted to writers without the special knowledge necessary for the purpose, and—what is worse—with a reputation for hostility to the Church. . . . We shall have occasion to refer to this matter again, and content ourselves for the present in putting Catholics upon their guard in the event of their being approached by the publishers' agents. That so great a work should be turned into an agency for calumny and diatribe may well be designated a crime against civilization.—*Catholic Record*, London, Canada.

Thanks to AMERICA, the whole world now realizes that the new edition is false, mendacious and misleading. When the agent calls on you, show him the door. When you get a letter from the company asking you to order the new "Encyclopædia," tell them

to send the foul and pestilential thing down the bay and have it fumigated first. Tell your friends to be careful lest they get fooled and contaminated by this vile work.—*Western Catholic*.

Don't buy the "Encyclopædia Britannica," and advise all your friends not to buy it. It is untrustworthy as to Catholic matters. It is malicious, bigoted, offensive and false. Do all you can to prevent its sale.—*Catholic Columbian*.

Catholics who honor the Virgin Mother of God will not admit the new edition of the "Encyclopædia Britannica" within their doors. They will leave it severely alone in the public libraries and everywhere treat it with the loathing it deserves. It defiles the spirit; it profanes the home; it is fetid with falsehood and putrid with prejudice. It is a menace to faith and morals. It reeks with insult to Catholics and their religion. It perpetuates old lies and rehashes old calumnies. It is bad in history, misleading in science, erratic in philosophy, blasphemous in theology. It is a mine of misinformation. What can a Catholic think of a work that cynically impugns the virginity of Mary Immaculate? Outrage of Catholic feeling could not go further. Yet this monumental liar impudently bids for Catholic patronage. Beware of the "Encyclopædia Britannica"!—*The Rosary Magazine*.

### LITERATURE

**Lessons in Logic.** By WILLIAM TURNER, S.T.D. Washington: Catholic Education Press. London: R. & T. Washbourne. \$1.25.

Catholic treatises on Logic, the foundation of philosophy, have not been as numerous in English as the Church's record in the philosophic field would lead one to expect, for it was Catholic scholars from St. Augustine to St. Thomas who preserved, renovated, amplified, and delivered to modern civilization both the foundation and the edifice. Protestants like Ramus, Francis Bacon, and their schools, would not receive even Aristotle under such auspices, but the premises on which Bacon grounded his much advertised departure are now recognized to have been erroneous. Aristotelean logic is not exclusively deductive; the inductive method is not capable by itself of directing the mind in scientific discovery, and both Aristotle and the Scholastics who developed his system did recognize the importance of induction. The laws of thought which they formulated from an accurate study of mental processes are true and, therefore, equally applicable to either method, the preponderant use of the one or the other depending on the needs, trend and opportunities of the age and the individual. The claim that Protestantism originated induction and, therewith, the practical inventions that largely resulted from its use, is no more true than that Luther invented the Copernican system, the New World and the printing-press.

These and other fallacies similarly biassed have been able until recently to find facile audience in the English-speaking world. A few elementary treatises excepted, Latin, which, among other advantages, has a fixed terminology, remained the philosophic medium till the "Stonyhurst Series" essayed to carry the war into Africa. In that well-planned set of volumes Scholastic philosophy is shown to be alone competent to meet every problem of the day; and it is also made clear that the collections of discursive essays, fanciful opinions, and arbitrary and contradictory theories that are classified as "English Philosophy" have no proper title to the name. With Maher's "Psychology" and Joyce's "Principles of Logic" the student is now equipped to meet the requirements of any university examination in these subjects, and to unravel the fallacies of modern philosophies.



What Father Joyce has done for university students and professors Dr. Turner's "Lessons in Logic" will accomplish for beginners. Though more, perhaps, is packed into its 300 pages than is desirable for the academic students whose needs it aims to meet, it is a clear and orderly exposition of the laws of thought and the methods of applying them to modern conditions. It takes account of divergent theories, disentangles the confusion of terms with which the inexactitudes of modern writers have burdened philosophy, and is as scientific in presentation as it is Scholastic in principle. As is proper to a work on Logic, it is only Catholic in the sense that it is based on fundamental truths and free from the sensism, subjectivism, agnosticism, and other erroneous theories subversive of truth that underlie most secular text-books. On its merits it should force its way into many non-Catholic institutions.

The first of the Catholic University series of philosophic text-books, "Lessons in Logic" is worthy of the author of "History of Philosophy," and bespeaks a favorable hearing for its successors.

M. K.

**The Queen's Fillet.** By CANON SHEEHAN, D.D. New York: Longmans, Green & Co.

Canon Sheehan's success as a story-writer has been so identified hitherto with the delineation of Irish character that one is predisposed to doubt his wisdom in venturing into foreign fields. No reader, however, will have turned many pages of this story of the French Revolution without reaching the conclusion that the author of "My New Curate" is as firm of touch and as interesting, if not so charming, in Paris as in Cork. In "The Intellectuals" he had deflected somewhat from the paths best suited to his genius, but here he again shows himself possessed of the great story-writer's art: the power to coin the dead matter into gold or weave it into gossamer, and make one feel the throb and pulse of history. He has chosen a field wherein he is pitted against many doughty antagonists, and, as far as our reading goes, we do not hesitate to declare him victor.

Following the career of Maurice de Brignon—who is forced by the count, his father, into a seminary, flies therefrom to the Revolutionists, abandons them in disgust to join the Vendean army, and finally reenters the cloister—we are shown step by step the insensate pride and pitiless oppression of the nobles as a class, the general subjection of the Church to court and nobility, the weakness of the King, the cowardice of the Girondist theorists, the unspeakable savagery and loathsome butcheries of the mob, and the noble heroism of the Queen and of the countless other brave victims of the Terrorist monsters whom the French Revolution unleashed upon the world. Mirabeau, Talleyrand (to whom the author is evidently partial), Cathelineau, Danton, Marat, Robespierre, and a multitude of lesser characters, all distinctly characterized, pass in review while the terrible, painfully thrilling episodes of the great cataclysm seem to rise before the eye, illumined and vivified by genius. The faults and virtues of nobles, churchmen and people are sketched with an insight that indicates wide and well-sifted reading, and praise and blame are impartially weighed, though the stupidity of the Bourbons in executing Ney provokes the addition of several indignant chapters. In the large gallery of striking portraits, the Queen, de Brignon, Chenier the poet, and Adèle, "the daughter of the Revolution," are drawn with exceptional power.

Substantially the book is a history, and a searching one, of the French Revolution, but essentially it is a story. Through it all de Brignon, noble, cleric, revolutionist, royalist, monk—an evolution of which the period furnishes not a few examples—binds the events and personages into a well-connected and fascinating narrative, one of the best and truest

of the numberless romances which have been woven around that wonderful epoch.

M. K.

**Down Our Street.** By J. E. BUCKROSE. New York: G. P. Putnam's Sons.

**The Justice of the King.** By HAMILTON DRUMMOND. New York: The Macmillan Co.

**A Room with a View.** By E. M. FOSTER. New York: G. P. Putnam's Sons.

How little quality is found in the quantity of books which flood the market at present is well evidenced by these. The first, "Down Our Street," has something to recommend it in the really delightful character of Mrs. Bean. Indeed she seems, with her unselfishness and somewhat blundering charity, a relic of a tribe that is fast decreasing. But the plot of the story has not much novelty in it, and its setting, a small English town, where one meets little else than dark houses, gloomy streets and foggy days, is, for all the author's efforts to the contrary, a bit depressing.

"The Justice of the King," while not devoid of interest, lacks the special virtue which we look for in a historical novel that would enter the lists with so many others of superior quality. The plot which finally evolves in the marriage of Ursula de Vesc, the youthful Dauphin's guardian, and Stephen La Mothe, who has been sent to Amboise to discover a plot against the life of King Louis, can scarcely be considered more than mediocre. In its favor, however, it must be said that it is quite free from that moral laxity, so common in modern novel-writing. The author is plainly in sympathy with the virtuous and at variance with vice.

This last may be said in general of "A Room with a View." But this is as far as commendation may go. For, from a literary view-point, it is hard to find cause for praise. The very title is almost meaningless, the plot commonplace and the episode obvious. The entire first half of the book is a rather desultory account of tourist life in Italy, connected by one or two slender threads with the subsequent half. A few episodes in the earlier pages give some hope of interest afterwards, but it is not until very near the climax that real interest is aroused—scarcely sufficient reward for plodding through two hundred pages.

JOHN DUSTON, S.J.

Mr. David Goldstein has undertaken to begin an anti-Socialistic campaign in Pennsylvania, opening October 1 with a lecture at Tarentum. The point of attack has been well chosen. Pennsylvania is one of the States where the faith of Catholics is most terribly jeopardized, especially in the mining districts. The *Appeal to Reason*, a most violent Socialistic sheet, has in this State alone over sixty thousand subscribers. It is the duty of all who are entrusted with the spiritual or temporal welfare of our workmen to secure for them every possible opportunity of becoming acquainted with the tactics and the fallacious argumentations of Socialism.

What lends to the lectures of Goldstein special significance and authority is the fact that he himself, before his conversion to Catholicism, had been one of the leaders in the Socialistic camp, and was the choice of his party as candidate for Mayor of Boston (1897). As a state executive committeeman at the Massachusetts Socialist Convention of 1902, he strongly advocated a constitutional provision which was meant to repudiate all members who promote religious hatred, free love and violence, and to disavow all literature which advocated such principles. Finding his efforts unavailing, he published, in joint authorship with Mrs. Avery, the book, "Socialism: The Nation of Fatherless Children," which has created considerable comment and has been largely quoted.

Mr. Goldstein's lectures are valuable likewise because of his standing in trades union circles. As a member of the Executive

Board of the Cigar Makers' Union, No. 97, he possesses the confidence of the workmen and is master of his subject, besides being skilled in the art of quick-witted, rough-and-ready repartee such as the attacks of Socialists at these meetings of necessity demand. In the circular distributed for the Pennsylvania campaign it is stated that "Mr. Goldstein's lectures may be had according to ordinary financial arrangements, or by a plan whereby the cost for railroad fare, hotel bill and a personal fee may be saved, and at the same time the effectiveness of the lecture greatly enhanced by the dissemination of anti-Socialist literature." This last is a most important consideration. Socialists would never deliver a lecture without striving to distribute their literature. Mr. Goldstein is located at the Boston School of Political Economy, 468 Massachusetts avenue, Boston, Mass. J. H.

We are in receipt of "Irish Songs in English and Gaelic" and "Irish-American Patriotic Songs," by O'Sullivan and Seabrook, Chicago, and "Popular Selections from O'Neill's Dance Music of Ireland," all published by the "Gaelic Association of Chicago for the Preservation of Irish Ideals." The numerous publications of Irish dance and folk music by Captain O'Neill of Chicago are pronounced excellent by such a competent authority as Dr. Grattan Flood, and "a perfect quarry for future delvers in Folk Airs." The *Irish Archeological Journal* wonders how the Superintendent of Police of so populous a city found time to compile and arrange a complete and accurate collection of Gaelic airs, and asks when will an Irish Constabulary Inspector emulate his example. The song collection of Messrs. O'Sullivan and Seabrook, arranged mostly in two part harmony with piano accompaniment for junior classes, can be easily adapted to mature voices. The Chicago Society has been eminently successful in popularizing these songs and airs among the schools and Catholic associations of that city, and Rev. M. J. McNulty, S.J., the spiritual director, informs us that the Gaelic dances have proven as salutary morally as physically. That was to be expected. A moral race developed and preserved them. It was St. Francis de Sales, we believe, who said that dancing, like mushrooms, is harmless in itself but not nutritious. He had not witnessed Gaelic dances. Single, double, reel and hornpipe, hop and skip and swing and shuffle, with foot and ear alert to beat on the floor every note of the subtle music, give grace and suppleness and athletic training to the body while providing healthful recreation to the mind. The Chicago publications should greatly stimulate the growing interest in the folk and dance music of Ireland.

Father Tatlock, S.J., of the English Province, has issued a "Manual of Latin Phonography," an adaptation of Pitman's Shorthand to the Latin language. The *Universe and Catholic Weekly* of London says that the new logograms invented by Father Tatlock show much ingenuity, and congratulates him on a work that will appeal especially to ecclesiastical students.

"Gemma Galgani, a Child of the Passion," was an ecstasica and mystic who died in Italy only eight years ago. Well-attested marvels somewhat similar to those we read of in the life of the Poor Man of Assisi, and power with God like that the saints enjoy were of frequent occurrence in this young girl's life. On Friday blood would flow from her hands, and in her raptures she read the secrets of hearts. Philip Coghlan, C.P., tells Gemma's story, and Benziger Bros. publish the book.

It would perhaps have a sobering effect on magazine writers who have lately been singing loudly the praises of the King James Bible if they would read a little book of popular lectures published by Sands & Co., London, called "Where We Got the Bible." The author is Father Graham, a Scotch priest who was once a Presbyterian minister. He proves conclusively that un-

less the "Bible-hating Church" had preserved the Holy Scriptures, unless the "lazy monks" had made copies of them, and unless some benighted Catholics had been the first to English them, it is hard to see how the King James Version could ever have appeared at all.

The "Children of the Gael," by Charlotte Dease (St. Louis: Benziger Brothers), consisting of seven short but remarkable stories of survivals in the present day of older Gaelic types, is told with easy art in 196 pages. The "Travelling Piper," the "Old-time Woman" and "The Scholar" are particularly pleasing, being typical of the past and, apparently, prophetic of the future. The hope of the island Scholar, as he saw "the growing stream of students coming to learn, like their ancestors, the ancient Gaelic lore, that the Gael like the eagle might renew his youth," is evidently shared by the writer, who has contributed not a little towards the attainment of her desire that "glory shall sit on the sign of the Gael."

Republished controversies are generally difficult reading, especially to those far away from the scene of the discussion, and "God or No God in the Schools?" a pamphlet coming from distant New Zealand, is no exception to the rule. But the Right Rev. Henry W. Cleary, D.D., Bishop of Auckland, has provided his readers with such a well-stocked arsenal of arguments on the Catholic school question that pastors, editors and educators will be glad to have the booklet near at hand, especially as it is well indexed.

At the earnest request of Father Hudson, editor of the *Ave Maria*, J. Godfrey Raupert, the convert, whose able books on spiritism are so well known, has out a second edition of "Back to Rome!" As this work is "off the beaten track of controversy, and is of especial usefulness on account of the references to books unknown to the average reader," seekers after light may find in it the gleam that will guide them home. Benziger Bros. are the publishers.

"Louise Augusta Lechmere," a new biography published by Benziger Bros., is a French Jesuit's memoir of his mother. The Oxford Movement brought her, after many trials, into the Church, and the story she tells of her conversion is the best chapter in the book. Madame D'Arras gave three of her children to God, used her wealth to adorn His temples and to clothe His poor, gladly received into her Italian home religious exiles from France, and died happily a tertiary of St. Francis. The book might have been put together better.

#### BOOKS RECEIVED

- The Secret Garden. By Frances Hodgson Burnett. New York: Frederick A. Stokes & Co. Net \$1.35.  
 In Honor of James Whitcomb Riley. A Meeting of the Indiana State Teachers' Association, held in Tomlinson Hall, in Indianapolis, December the Twenty-eighth, Nineteen Hundred and Five. With a brief sketch of the Life of James Whitcomb Riley. Indianapolis: The Bobbs-Merrill Company.  
 History of Pope Boniface VIII and his Times. With Notes and Documentary evidence. In Six Books. By Don Louis Tosti, O.S.B. Translated from the Italian by Rt. Rev. Mgr. Eugene J. Donnelly, V.F. New York: Christian Press Association Publication Company.  
 The Journal of the American Irish Historical Society. Vol. X, 1910-1911. Edited and Compiled by Patrick P. McGowan, Secretary-General. New York: Published by the Society.  
 Hurdcott. By John Ayscough. St. Louis: B. Herder. Net \$1.50.  
 The Rise of the Greek Epic. Being a Course of Lectures delivered at Harvard University. By Charles Murray, Regius Professor of Greek in the University of Oxford. Second Edition revised and enlarged. Oxford: At the Clarendon Press.  
 The American Jewish Year Book 5672 [September 23, 1911, to September 11, 1912]. Edited by Herbert Friedenwald for the American Jewish Committee. Philadelphia: The Jewish Publication Society of America.

#### German Publications:

- Kirchliches Handbuch für das Katholische Deutschland. Herausgegeben von H. A. Krose, S.J. Dritter Band: 1910-1911. Freiburg im Breisgau: Herdersche Verlagshandlung. Net \$1.70.  
 Afrikanische Spiegelbilder. Die Welt des Halbmonds—wie sie weint und lacht. Von Otto C. Artbauer. Regensburg und New York: Druch und Verlag von Friedrich Pustet. Net 80 cents.



## EDUCATION

A topic, touched upon quite informally during the convention of the Catholic Education Association in Chicago early in July, is coming to be recognized as one well worth serious attention on the part of Catholic educators in this country. The European idea of the Social Week, as is well known, has, since 1900, been a prominent feature of organized effort against the growth of Socialism in many sections of that continent. Catholic leaders abroad have not been slow in seizing upon the helpfulness of popular instruction in fundamental principles as an aid in their campaign against the fallacies advocated by the Socialistic propaganda. To make right instruction of the people easy meetings are held, usually in industrial centres, where such problems as labor conditions, temperance, factory laws, child and woman welfare, health, housing and similar sociological questions may be studied in the concrete. In some countries one Social Week a year only is held, but in others the practice obtains of arranging for Weeks in several cities, one after another, the same instructors teaching the people's classes in all successively.

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The plan now followed covers mornings, afternoons and evenings of all week-days, and calls for studies in Church history, rural problems, workingmen's homes and the entire round of religious and social affairs. When held in industrial centres the classes inspect factories, settlements, courts of justice, and make other studies at first hand. When local conditions permit, as in the case of school buildings occupied during vacation time, instructors and students live in common. The Weeks, as inaugurated in Europe among Catholics, are in charge, sometimes of priests, sometimes of laymen, and since their beginning they have, especially in France, enlarged their scope beyond social studies, to include religious studies, missions, and work for young people. Leading educators give the instruction, and the students are people in all walks of life.

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The Social Weeks of Europe had their origin in Germany in 1900, when the Volksverein, that excellent pioneer force in Catholic social activities, organized them in several cities of Germany. They were introduced into France in 1904, with a Social Week in Lyons, and they have since been successively held in many of the large industrial and manufacturing cities in that much-tried land. Belgians started the work in 1908, and since that year Holland, Spain, Poland, Italy and Switzerland have followed the example set them by Catholics in those countries. Almost the entire Continent now has Social Weeks, and from their success they have come to bear the popular name of Travelling Social Universities. A feature of the work especially commendable is the help given by young Catholic laymen to the development of the plan in most of these countries.

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It is this work which has attracted the attention of Catholic educators in our own country, and much thought is now being given to the problem of its adaptability to conditions in America. Tentative efforts were made last July to introduce the Week among Catholics here, and if one may measure the possibilities by the good results attained in classes held at Fordham University, New York City, and by the Western Catholic Chautauqua in Spring Bank, Wisconsin, the movement is an entirely feasible one. We are informed that several distinguished members of the hierarchy have been consulted in the matter, and that they have expressed the view that the movement, if followed up as planned along strictly social service lines, with competent laymen as instructors,

should prove of great service to the Church in America. There will be no difficulty in securing competent instructors. Catholic colleges can furnish a sufficient number of them to make a beginning, and there are several industrial cities, notably Pittsburgh and St. Louis, in which existing strong Catholic organizations will welcome an initiation of this European idea.

Rev. Thomas F. Coakley, D.D., of Pittsburgh, has been making a study of the recently published report of the United States Commissioner of Education for the year ending June 30, 1910. From a note he communicates to the *Pittsburgh Catholic* we cull the following details. They will prove of interest to those of us who are watching the trend of popular education in this country.

1. One-fifth of the entire population of the United States is enrolled in the public schools.
2. The average length of the school year is steadily increasing; in the last twenty years it has gained an entire month.
3. Systematic transportation of children to public schools at the public expense is becoming very common in this country.
4. One State has over 2,000 schools in which the pupils number less than ten.
5. The teaching corps in our American schools is rapidly becoming feminized. In 1870 nearly 40 per cent. of the public school teachers were men; to-day a little over 20 per cent. are men, and nearly 80 per cent. are women.
6. The cost to educate a child in the public schools has more than doubled in the last forty years.
7. The expenditure per capita of population for the public schools last year was \$4.45. Hence the 15,000,000 Catholics in the United States were taxed \$66,000,000 to support the public schools.
8. The cost to educate one child per year in the public schools of the United States last year reached the total of \$31.65. Hence the 1,300,000 Catholic children in the parochial schools of the country saved the nation \$41,000,000.
9. The Catholic contribution to the elementary education fund of the country amounted last year, then, to the very considerable sum of \$107,000,000.

These last are startling figures. Quite apart from every consideration of conscience, we have in them an argument that should appeal to every lover of fair play among us. There is something radically wrong in a system that obliges Catholics to contribute over a hundred millions a year to the cause of education, sixty-six millions of which sum goes for the support of a system whose benefits we may not enjoy.

Mr. McCutcheon, the well-known cartoonist, recently has been serving up to his admirers among the readers of the *Chicago Tribune* a series of pictures illustrating the trials and troubles of a college graduate. The untoward fortune attending the efforts of Charlie Dawson, A.B., his "hard luck" friend, in seeking a position, are humorously yet sympathetically depicted by Mr. McCutcheon. An impulsive reader of the *Tribune* rushes into print with the claim that Dawson is representative of a class, in that he had been the victim of a useless education. "Dawson had gone through college with no special end in view," says the gentleman, "and had come out of it as unfit to meet the world as the day he entered it, and he wished to enter his protest against the aimlessness of an untechnical college course."

The writer's view is quite common among certain of our countrymen to-day. It is unfortunate for our reputation as an educated people that it is so. Technical schools and tech-

nical training have their place in our educational system, and it is no mean one; but wise men among us concede the folly of specialization before one is equipped to specialize with advantage to himself. It is notorious that young men who attempt special work during the high school years or immediately at the close of them, are liable to be narrow, and that they are not only unable to take the place accorded by society to well-rounded men, but they actually cannot attain the highest places in their chosen vocation. M. J. O'C.

Lorenz Kellner, the great Catholic lay educator of Germany, so well realized the importance of religious teaching by religious teachers in the training of a child that his life and work was the constant upholding in vigorous practice of maxims like these:

"The soundest and truest principle of all education, that principle which embodies the truth of all others ever formulated can be nothing else than this: Educate men to follow and imitate Christ."

"Whoever labors in the teaching profession without charity will always be a hireling and fail of his reward."

"Therefore there can be no greater benefit than to strengthen our teachers in Faith and Charity, and every idea conducive to this end stands higher than the most methodical training and most perfect scientific system."

"The Gospels will ever remain as the best and truest 'breviary' for teachers."

"Remember that this was a level-headed man of the world," says a writer in the *Irish Ecclesiastical Record*, commenting on these words, "an official of that Prussian Government which was little likely to rest satisfied with a pious dreamer or a misty idealist of the ages of faith. He yet lays down for lay teachers, working for the State, the same ground principles as those great church educators who had, of course as first and primary end the training of citizens for that great '*Civitas Dei*' which is to be peopled from all states, but is identical with none. Yet we often hear that men and women imbued with such ideas were quite unfit to educate youth for the stern realities of life."

"No doubt," the comment continues, "it is quite possible to train up children in a hot-house air of external piety resulting in a short-lived outward show of goodness. But the chief objection to such a system is just this, that it does not produce piety. That a really pious education, by which I mean one which will teach a youth to reverence God and man and respect his own soul, to penetrate his life by Christian faith, and shape his conduct by Christian morality, is likely to unfit him for any honest and honorable calling is a gratuitous absurdity—unless indeed we have reached the advanced standpoint of the late lamented Ferrer. If we could trace the inner history of those who have rolled down the slopes of life, or plunged over its precipices, we should find that in ninety cases out of every hundred some weakness in their moral fibre was the cause, some hidden canker eating at the bud, some want, in short, of Christian piety."

### SOCIOLOGY

We have heard the praises of Leo XIII over and over again; yet we have never felt that he was over-praised. He was a great Pope, and his great encyclicals are a treasury of sound doctrine and of its practical application. Catholic sociologists are never weary of praising the *Rerum Novarum* on the condition of the working classes, and they are right. It is, indeed, a great document, so complete in its wonderful variety that one may draw from it matter apt to almost every social question.

But here comes a difficulty. Is not that completeness, that variety, a drawback? Do not many praise it, just because it is such a storehouse of wisdom that everyone can take a sentence here, a passage there, to confirm his own ideas and to enable him to say: "See, I have the Pope on my side! I am giving you the very words of Leo XIII!"?

We fear that this is sometimes the case. We have seen occasionally sociological articles, bolstered up with quotations from the *Rerum Novarum*, which would not, we think, have commended themselves to Leo XIII. There is an old saying about the devil quoting scripture, and even Henry George allowed that he found many wholesome truths in that great encyclical. The fact that the *Rerum Novarum* is a perfect document designed to guide us in the consideration of all questions arising between capital and labor, requires that one who would use it, must study it as a whole, and thus master the entire Christian system propounded by its wise author; for unless one has grasped the whole system, he cannot say that his treatment of the questions it touches is according to the mind of Leo XIII. On the other hand, to use it merely as a source of quotations, whence we may draw what suits our own preconceived notions, while we ignore what goes contrary to them, is not to use, but to abuse the treasure Leo XIII has left us.

A point too often overlooked, we think, is that, according to the Holy Father, it is not enough that associations established, not only for the social improvement of the working classes, but even for the vindication of their rights, should be founded on Catholic principles. They must be founded in Catholic practice; in the practice of religion, of mortification and self restraint; in the seeking first the Kingdom of God; in the manly contempt of passing sensual gratification, which enables one to practice thrift and thus lay by something for sickness and old age; in the proper observance of Sunday, keeping it holy and not making it the occasion of useless spending and vicious indulgence, and in the patient endurance of what can not be changed at all, and even of what can be changed, but only by means either wrong in themselves or out of all proportion with the end to be obtained.

Another point very much neglected, upon which, nevertheless, the Pope insists most strenuously, is, the great part that almsgiving and alms-receiving must have, not only in the practice of religion, but also in every scheme for the social betterment of the working classes. The world looks upon the receiving of alms as shameful: the Christian religion views it as most honorable; for those who receive alms are in the place of Christ Himself. The world would do away with the shame of charity as destructive of self-respect: God tells us that it is part of His plan for men, and any attempt to ignore it will bring to nought any scheme however well devised.

"The Militia of Christ for Social Service" is a society that has been organized to defend Christian society according to the teachings of Leo XIII and Pius X. We welcome it as such. What we have said regarding the treatment of the *Rerum Novarum* is true, though perhaps not to the same degree, of all the encyclicals of these pontiffs touching social questions; and therefore an association of Christian men who will study them under competent direction, in order to reduce the Catholic theory to practice, is a sort of guarantee that the day of the infiltration of alien ideas and principles into our Catholic works has passed.

The Apostolic Delegate and the Archbishop of St. Louis have given the society words of encouragement. Among its general officers and directors are men of influence in labor organizations, who will be expected to take the doctrine of Leo XIII all in all, to practice it, and propagate it. The executive secretary is the Rev. Peter E. Dietz, of Oberlin, Ohio.  
H. W.



## PULPIT, PRESS AND PLATFORM

Speaking editorially of the supposedly permanent administration launched in Portugal by the election of Arriaga to the Presidency, the New Orleans *Picayune* compares the Portuguese concept of republicanism with the American view, not much to the credit of the former:

"With the formal election of Mr. Arriaga as the first constitutional President the Portuguese Republic begins its career as a full-fledged commonwealth under republican forms. Mr. Arriaga is a university professor, without much experience in public affairs, but he no doubt represents the dominant forces at present in power—namely, the so-called intellectuals—who construe republicanism to mean free thinking. In a word, Portugal is now organized as an atheistic republic, not merely in the sense that it recognizes no relation between Church and State, but it actually antagonizes all forms of religion.

"That such a republic can endure in its present form it is difficult to believe. There is no evidence that it has genuine popular support. The great masses of the people, who resent the persecution of religion by those in power, are either indifferent or hostile, and about the only actual support which the leaders have is the Socialistic and radical backing of the large cities.

"There is not the least prospect that there will be any outside attempt to interfere with the new republic. Practically all the Powers have already recognized it, and, although there may be no particular respect for the Lisbon government, there is no disposition anywhere to place obstacles in its way. Even such monarchical countries as Germany and Austria display no active hostility, nor even aloofness.

"The republic in Portugal is, however, a vastly different thing from what we of America understand by a free and representative government. Separation of Church and State as decreed by Portugal is by no means the sort of separation we know in this country. With us it is a free Church in a free State; in Portugal the Church has no freedom at all, but is severely persecuted, its ministers expelled and its revenues confiscated. Even its ceremonies are subject to government regulation, and that, too, by officials who openly boast of their purpose to make Portugal a godless nation.

"The so-called 'intellectuals,' who for the moment dominate Portugal, are in the main Socialists and dreamers. That they will be able to bring prosperity and contentment to the country is extremely unlikely. Instead of conciliating the property owning class and business interests, they have persecuted them and driven many of them into withdrawing their money from Portugal and investing it elsewhere. A commonwealth which lacks the loyal support of the re-

ligious people and openly antagonizes the commercial interests has hardly the elements of stability."

## ECCLESIASTICAL NEWS

The love of the late Archbishop Ryan for the Indians was so well known, and his interest in their welfare of such a practical nature, that it seems but fitting that his first monument should be erected among them. Several of his friends recently sent the Marquette League \$1,000, with which to erect a mission chapel, to be called St. Patrick's after his patron and as a memorial to Archbishop Ryan. The mission of Medicine Lake, Montana, in the diocese of Great Falls, has been chosen for this gift. Work has been begun, and it is hoped that the chapel will be opened on St. Patrick's Day, 1912. It will seat at least two hundred and will be in the midst of people who are wretchedly poor, even for Indians. The Marquette League is greatly interested in this its eighth chapel among the Indians, and hopes to be also able to supply it with the necessary vestments and altar linens, as gifts from others of the Archbishop's friends.

That the movement of laymen's retreats has taken hold on the Catholic layman in America was never more fully evidenced than in the retreat recently given at St. Charles' College, Grand Coteau, La., by Rev. Wm. Power, S.J. Last year the first retreat was given, and it was a very modest beginning. This year saw all the retreatants of last year who could possibly come, redeeming their pledge to return and bring with them at least one friend. The result was that the retreats opened with almost double the number of last year. The social status of the exercitants was even more democratic in its character than that of the previous retreat. Almost every stratum of society had its representative. An eminent jurist and author could be seen side by side with an humble mechanic following the exercises with the docility of children. A notable feature of the retreat was the pilgrimage to the scene of the apparition of St. John Berchmans at the Sacred Heart Convent. The cure effected by that Saint on that occasion was one of the miracles accepted for his canonization. This pilgrimage took place on the feast of the Saint. It was a sight inspiring in the extreme to see the long procession of Catholic laymen wending its way to the shrine, to the cadence of hymns, litanies and rosary. At the close of the retreat all present renewed the pledge of coming back next year and bringing with them as many as they could influence.

In the Middle West at St. Marys, Kansas, also, the retreat movement is past the experimental stage. The increase in point of numbers was most gratifying at nearly

all the centres. St. Marys had three courses with 250 in attendance, Prairie du Chien two courses with 73, Brooklyn (near Cleveland) two courses with 59, Techny, Ill., two courses with 34, and St. Louis one course with 5 retreatants. Two years ago but 34 laymen attended the exercises, last year 93, and this year 250, the percentage of increase exceeding by far the 100 mark. In 1910 229 laymen made the retreat, while in 1911 there were 421. With an increase of nearly 100 per cent. as a criterion, who could predict aught but success for 1912?

In the presence of five thousand persons the cornerstone of St. Ambrose's new parish school in New York City was laid on September 4, by Archbishop Farley. The new building will cost about \$150,000. The Very Rev. John P. Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., and former pastor of St. Ambrose's parish, preached the sermon, in which he referred to the sacrifices made in years gone by "for the establishment of a school system where God would be mentioned, the faith would be perpetuated, and the welfare of the State best conserved and continued." He added:

"Years have rolled by and one-half of the victory has been scored. The lips of the defamers have been closed and the voice of denunciation has been hushed. Men in high places of state, men in the highest walks of life, irrespective of their religious beliefs, now openly commend the establishment of this school system. It seems to me that it is impossible to rid this country of crime unless we adopt a system of education whereby the youth is trained and improved spiritually as well as intellectually.

"Here in New York City there are being erected four or five parish schools each year. At the present time in the diocese presided over by his Grace the Most Rev. Archbishop Farley there are 156 parish schools wherein 77,000 children are educated for God and for country. There have been constructed and paid for school buildings costing \$13,186,000. We acknowledge that the universities of the land perform a grand mission, but more important still is the parish school, that exercises its influence over the little children, who need not only a sound education but a spiritual training as well. The money for this system of education does not come from men of abundant wealth, but from men and women of a meagre store of wealth, from the poor."

The Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, has been notified by the Most Rev. Diomed Falconio, Apostolic Delegate, that a decree has been issued from Rome, by the terms of which twelve counties are taken from his archdiocese and attached to the diocese of St. Joseph, Mo.,

under the jurisdiction of the Right Rev. M. F. Burke, D.D.

### PERSONAL

On Sunday, August 27th, the Mothers Vicar of the Society of the Sacred Heart assembled at Ixelles, Brussels, from all parts of the world, elected a successor to the late Superior General, Very Reverend Mother Digby, in the person of Reverend Mother Janet Stuart, who had been acting as Vicar General since Mother Digby's death. For many years Mother Stuart, who had been received by Mother Digby into the Society of the Sacred Heart, had lived in close daily intercourse with her predecessor, had worked under her guidance, and succeeded her as Superior Vicar at Roehampton, near London, when Mother Digby became General of the Order. Like Mother Digby, she is a convert to the Catholic faith. She is well known in America, having visited all the houses of the Society in North America with Mother Digby, in 1898-99. She went as the latter's representative to all the South American convents in 1901, and later to Rome, to testify in the cause of Venerable Mother Duchesne.

Letters of administration for the estate of Rev. John J. Quinn, of the Hartford diocese, were granted by the Hartford Probate Court, on September 8. Father Quinn, who disappeared seven years ago, was thus declared legally dead. He went to visit a brother priest in Norfolk, Va., in February, 1904. He spent some time there, and then bought tickets and booked passage back to Hartford. Nothing more was ever heard of him. The mysterious fate that overtook him recalls the wise provision of the Church in praying for her departed children not only by name but in general as she does for the souls of all the faithful departed.

### OBITUARY

The Rt. Rev. Dr. Conmy, Bishop of Killala, County Mayo, Ireland, died August 27, and was buried with solemn requiem in the Ballina Cathedral, Cardinal Logue presiding, September 1. Born at Castleconner, in the Killala diocese, 1843, he was educated at St. Muredach's Seminary and at Maynooth, where he was ordained, 1866. Appointed successively professor of the diocesan seminary, administrator, and pastor, he was consecrated, 1892, Coadjutor to Bishop Conway, whom he succeeded in 1893. Killala is one of the most famous dioceses in the history of the Irish Church, having been founded in 443 by St. Patrick, who placed it in charge of his relative, St. Muredach, whose church, Cell Alaid, gave its name to the See. It embraces the historic baronies of Tireragh and Tirawley, and Archbishop Healy, paying tribute to Dr. Conmy, de-

clares that he had increased their fame. "Among his most conspicuous services to the twin cause of religion and education must be reckoned in building and equipping, from funds raised almost exclusively from his own faithful priests and people, of the splendid seminary that now graces the town of Ballina and bids fair to revive the olden name of the School of Killala founded by St. Patrick." The Mayo County Council and other public bodies passed resolutions of condolence, recording Dr. Conmy's services to faith and country.

Sister Loretto Whelan died, on September 2, at Mount Hope Retreat, near Arlington, Md., after more than forty years' service as a nurse of the insane. Her nephew, Rev. John T. Whelan, pastor of St. Mary, Star of the Sea, Baltimore, celebrated the high Mass of requiem. Sister Loretto was one of three sisters who were members of the Order of Sisters of Charity. Sister Aureau, who died several years ago, was for fifty years a teacher in St. Vincent's Orphan Asylum, Washington. A younger sister, Sister Catherine, volunteered to nurse the sufferers from yellow fever who were quarantined in New Orleans at the time of the yellow fever epidemic in 1858. She was herself stricken and died a martyr of charity.

Dr. Thomas Dwight, for four decades Professor of Anatomy at Harvard University, died at Nahant, Mass., September 8. He was born in Boston, 1843, and entered the Catholic Church with his mother in 1855. He was graduated M.D. in Harvard, 1867, and having studied under eminent specialists in Europe, was appointed Instructor of Anatomy, 1872. Later he was a lecturer and professor, and editor of the *Medical Journal*, and in 1883 he succeeded Oliver Wendell Holmes in the Parkman Professorship of Anatomy, a position he held till his death. His numerous books, papers and lectures on anatomical subjects won him an international reputation; but he also found time to write and labor much in the interests of religion. While he was President of the American Anatomists' Association he was also President of the Boston Catholic Union and of the Society of St. Vincent de Paul, and when last year the association of Catholic physicians and surgeons formed the Guild of St. Luke, Dr. Dwight was chosen as its head. His latest book, "Thoughts of a Catholic Anatomist," was issued a few months ago.

### LETTER TO THE EDITOR

#### CATHOLIC UNIVERSITY SUMMER SCHOOL.

To the Editor of AMERICA:

The Summer School of the Catholic University of America, which was established in the interest of our teaching Sisters, has

successfully closed its first session. A retrospect reveals many characteristics that contributed to make the history of those five weeks memorable.

There was, first of all, the eagerness of the Sisters to embrace the advantages offered them, although, all being teachers, they were more in need of rest, after a year's hard work, than to apply their minds so steadily. With conscientious zeal they attended as many as six or eight lectures daily, taking notes from all of them.

Notwithstanding the strain upon the nerves and mind, the Sisters kept up all their religious exercises with exactness. Rising at five o'clock, they began the day with meditation and Mass, and between study recited the office and other prayers of obligation. A familiar sight was a black or white robed Sister saying her beads or reading her office walking about the grounds.

Previous to the opening of the School, fear was expressed that vocations would be endangered by contact with the world, after some years of seclusion. To disabuse the mind of such an idea one had but to be an observer at daily Mass in any chapel; to kneel in the group at Benediction; or to see the eager listeners at the evening lectures on the Life of Christ. After a day of mental fatigue, to take an interest in purely religious matters argues well for the spiritual advantages of the Summer School.

The social aspect of the School contributed more than anything else toward success. The faculty were always accessible, and met all inquiries and comments graciously. They accompanied the Sisters on sight-seeing tours, and provided for their comfort and well-being on every occasion.

The Sisters, by their gracious, cordial manner, and modest, dignified bearing, won the esteem and affection of seculars everywhere. On the cars and boats they had a willing servant in every employee.

But among the Sisters themselves, in their daily intercourse with one another, the greatest enjoyment was to be found in the congenial dispositions and kindred tastes and ideas encountered. After perhaps years of seclusion, many bright women were permitted by their superiors to take advantage of the privileges offered; and meeting others under similar circumstances, they could interchange ideas to their mutual helpfulness. Old friendships were renewed, and new ones formed.

As each successive vacation brings renewed success to the Summer School, the Sisters attending the first session may consider themselves fortunate in being permitted to lay the foundation for such a noble work.

SISTERS OF MERCY.

Oklahoma City, Okla.